

CHRISTMAS, 1877.

The Far East.

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ILLUSTRATED WITH PHOTOGRAPHS.

PUBLISHED SIMULTANEOUSLY IN
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J. R. BLACK.

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AMOY VIEWS continued :—

- 63 Garden of E. Pye
- 64 China town.
- 65 Marine House.
- 66 Residence of Rev. Kip.
- 67 Garden of E. Pye Esq.
- 71 Kulansoo Bay.
- 72 Chinese family.
- 74 „ Foreign Burial ground.
- 75 Joss at Race course, Amoy.
- 76 An old woman and her son.
- 77 Rocks at Kulansoo.
- 78 S. S. Foochow on the rocks at Amoy.
- 79 Residence of Lee Khong Teek.
- 80 Kangboe—6 miles from Amoy.
- 81 Kulansoo and Amoy.
- 82 Kulansoo Club.
- 83 „ Foreign Buildings.
- 84 „ and Amoy.
- 85 Group of Chinese.
- 86 Koosoonah Valley—Amoy tea district.
- 87 Poa nia teng and Rapid.
- 88 Hok lok koo. Umbrella House—occupied by one clan.
- 89 End of Town of Niatow.
- 90 Town of Shihui.
- 91 Amoy Tea district. Tea mountain and Camphor tree.
- 92 Niatow and rapids, Amoy tea district.
- 93 Amoy tea district, Town of Niatow.
- 94 Goh Sea, Rapids and Terraced Rice-fields.
- 95 Tea mountain.
- 96 Tay Hang; Principal tea depôt, 86 miles from Amoy.
- 104 View of Kulansoo and Amoy town. FORMOSA.
- 1 Areca and betel nut tree.
- 2 Mango grove.
- 5 Road with trees.
- 6 Betel nuts and mountain.
- 7 View.
- 11 View.
- 12 do.
- 13 do.
- 15 Sugar factory and carts.
- 16 Ploughing.
- 17 Mountain.
- 19 View.
- 20 Bamboo grove.
- 22 Only outlet of Dragon Foot Lake.
- 23 „ „
- 25 Dragon Foot Lake.
- 27 do.
- 28 „ „
- 29 Savage hut and people of Tehui Sia.
- 30 Savage at Tehui Sia.
- 31 View at Tin Tah.
- 31 a On Dragon Foot Lake.
- 32 Territory of the aborigines.
- 32 Dragon Foot Lake.
- 33 Takao.
- 34 Territory of Aborigines.
- 34 a On Dragon Foot Lake.
- 35 „ „
- 35 a Volcano.
- 36 Tea plain and mountains.
- 39 Aboriginal Territory.
- 40 „ „
- 41 a Gorge.
- 41 do
- 46 Rice plain.
- 47 School group.

- 50 Small lake at Polisia—100 miles from Taiwan foo.
- 52 Group of Boutans.
- 97 Aqueduct at Ichu Tenka.
- 98 Tea distinct—North of Pah san ah.
- 99 Ruins of Fort Zelandia.
- 101 Dr. and Mrs. Maxwell.
- 102 General Le Gendre and Mr. Doyle with the savages.
- 103 Petroleum springs.

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Dwellings of the Poor.
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Caligraphy of one of the Empresses Dowager.
Group at the "Ward" Memorial Hall.
Buildings in Shanghai, from the Public garden.
Higo Castle, Kumamoto, Japan.
Nagasaki Harbour—general view.
General Ward.
Loong-hwa Pagoda.
The Grand Stand, Shanghai Race-Course.
Part of Race-Course, from the Grand Stand.
Groups of Missionaries :—
1. Over 10 years in China.
2. Under 10 „
Statue to Admiral Protêt.
Monumental Cross in English Consulate grounds.
The Roman Catholic Cathedral, Shêi Shan.
Tea Houses at Oji, near Tokio, Japan.

JULY TO DECEMBER, 1877.

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31

INTRODUCTION.	Page.
THE ROAD TO ICHANG	1
CHINA, AS A MISSION FIELD:—	
Physical aspects of the Field.....	4
Mental aspects of the People.....	6
Spiritual aspects.....	6
BIOGRAPHY OF KATO KAZUE-NO-KAMI KIYOMASA.....	9, 33
DESCRIPTION OF THE KINGDOM THAI, OR SIAM	
Chapter III. The Tributary states.....	14, 27, 51
Chapter IV. Description of the Capital, &c.....	16
Chapter VII. Geological and Mineralogical Observations	73
THE BROKEN LUTE—or, FRIENDSHIP'S LAST OFFERING—(translated from the Chinese, by L.M.F.) Part I.....	10
Part II.....	39
MEMOIR OF GENERALS WARD AND BURGEVINE, AND OF THE EVER-CONQUER- ING LEGION:—By D. J. Macgowan, M.D.....	22,44,58,75,103
A VISIT TO THE “JOSSES”	55
TWENTY-TWO HOURS IN KIOTO	57
TUNG KIO CHIH (Memoir)	66
The Old Teacher.....	67
JAPANESE LEGENDS:—	
No. 6.—The Dark Lake.....	68
No. 7.—Kindness Rewarded, (A Legend of Nagoya).....	101
GENERAL KIRINO TOSHIAKI	
A Chapter of Modern Japanese History	83
GENERAL LE GENDRE	87, 96
NORTH-CHINA BRANCH OF THE ROYAL ASIATIC SOCIETY:—	
Meeting at Shanghai, 16th October, 1877	95
JAPANESE AMBITION	102
THE FAMINE IN THE NORTH.....	111
THE MARRIAGE OF THE EMPEROR OF CHINA, At Peking on the 16th October, 1872	115
RECOMPENSE, OR THE MANDARIN'S VENGEANCE—(translated from the Chinese)	122
A SMALL CHRISTMAS INCIDENT	132
THE TRAGIC STORY OF KIKU AND YENI	133

THE ILLUSTRATIONS:—	Descrip- tion.	Picture opposite
	Page.	Page.
Shinto Temple of Sci-sho-ko, Higo, Japan	—	4
Cho-roku Bridge, Higo; over the Hiragawa	—	8
Kumamoto, Higo; Japan	—	12
Approach to the Castle, Kumamoto, Higo; Japan	—	16
Anglo-Chinese Contingent—Artillery	—	20
The City of Yu-yan	—	24
Canton Junks	—	28
Mr. Tung Kioh Chih	—	32
Yung Lo's Tomb, at the Ming Tombs, Peking	—	36
Yucca Gloriosa, in the Public Garden, Shanghai	—	40
Monseigneur Verroles	—	44
Mouth of the Woosung Creek	—	48
Changking, Szechuen	69	52
A Szechuen Family	70	56
Mandarin Garden Retreat	71	60
H. I. II. Higashi Fushimi no Miya	71	62
Cemetery, Dai Toku Ji, Nagasaki	72	66
The Tablet of "Yu"	72	70
Water Gate at Kwenshan	77	74
Inside the City of Kwenshan	77	78
Carrying a Maternal Uncle—Chinese woodcut of a Chinese Drawing ...	79	82
From Chungking, Upper Yangtsze	92	86
General le Gendre	87	88
Bridge at Sungkiang	92	92
Group of Aborigines, and Hut, Formosa	113	96
The Foaming Cascade, Amoy Province	113	100
The Temple Lam-poo-too-Miau, near Amoy	—	104
A Quarrel	114	108
Fort Zelandia, Formosa	114	112
The Residence of Chu Fu-tsze, near Kiukiang	139	116
Sledges for Winter Travelling on the Frozen Rivers, North-China	140	120
Pekingese Car	„	124
Pekingese Lady	„	128
A Chinese Nun	„	132
An-ching, on the River Yangtsze	„	136
Bridge and Creek at Hongkew	„	138

THE FAR EAST.

A Monthly Journal,

Illustrated with Photographs.

CHINA AND JAPAN, DECEMBER, 1877.

The Marriage of the Emperor of China,

At Peking on the 16th October, 1872.

ORDER OF CEREMONIES FOR THE FIRST DAY— THE DAY BEFORE THE MARRIAGE.

THE 禮部 (*Li Poo*), Board of Rites, in accordance with the ancient custom of the Empire, issued a Programme of the ceremonies to be observed in celebrating the late Emperor's marriage. A copy has found its way to Shanghai, and it is curious to observe while reading it, that though never was an Imperial marriage more private, yet there was never a marriage, the minute details of which were more fully given to the public.

This document, though many of its details are tiresome enough, has yet, in its general tenor, a profound interest both for the politician and the student of human character; it is rather a "Book of directions" than a Programme, as it comes from that august body who decide the forms and ceremonials suitable to be observed by and towards Emperors and Empresses, not only in their public acts, but in all their intercourse with each other.

Proceeding to the examination of it, we find that the first direction regards the arrangement of the bridal presents, and of the procession which is to escort them to the residence of the Empress-elect. This is done the day before the marriage. In the category of the Imperial gifts are the Crown of Pearls, Phoenix Robes, and jewels in which the Bride is to array herself the next day. Also a Golden Tablet on which is inscribed *The Permission* of the Empress-Dowager and Empress-Mother, "allowing the Emperor to marry AH-LU-TE 阿魯特, the accomplished and virtuous daughter of 崇綺, 公, Chung-Che, Duke, and a distinguished member of the Han-lin." This tablet of gold, a Sceptre and Seal, the insignia of Imperial rule, hold a prominent place in all the succeeding ceremonies. The first of these ceremonies begins in one of the courts of the Emperor's palace, and consists in arranging

the gifts and forming the procession; and such a list of decorations, emblazoned shields and banners,—such an array of elephants, horses, chariots, horsemen, guards, charioteers, musicians, incense-bearers, etc., etc., beggars all description, and would be tedious to give in the minute detail which characterises the original document. The procession first surrounds the court in a circle with an open space at the north. In the centre of the circle are placed three tables richly decorated, on one of which is laid the Golden Tablet, enclosed in a triple casket of gold and jewels, mounted on a costly frame. On the table at the right is placed the Imperial Seal; in the centre, the jewelled Sceptre. When all this is properly arranged, an officer of the Astronomical Board proclaims in a loud voice, "The hour of joy dawns!" At that auspicious moment the Emperor in His Dragon Robes, with a train of body guards, enters the court from a south gate of the palace, which is close upon the open space in the circle, and is welcomed by the ringing of bells, and with drums and gongs and trumpets and cymbals and clouds of incense. His Majesty is then escorted by the Grand Master of Ceremonies to the three tables on which are the Tablet, Sceptre and Seal that are soon to be presented to the Empress-elect in His name. After looking at them a moment, and assuring Himself that they are properly arranged for presentation, He is escorted to a Dragon Pavilion, and seated. Then all the officers of the Court and of the six Boards draw near the tables, kneel and prostrate themselves three times, and repeat the kneeling three times, making three prostrations each time,—their faces towards the south. The music then ceases, and a herald proclaims that all are to stand with their "faces to the north!" Another herald announces, "An Edict from the Most Illustrious and Merciful Empress, and the Most Illustrious and Blessed Empress is to be read." All kneel, except the Emperor, who remains sitting in the Pavilion. And again a herald proclaims, "Let the will of their Majesties the two Empresses be known!" Then

a duly appointed officer, standing with his face to the west, reads in a loud voice *The Permission*, (which has already been engraved on the Golden Tablet enclosed in a triple casket of gold and jewels, mounted on a costly frame, and placed upon a table before the kneeling multitude), and adds, "The appointed officers here present to AH-LU-TE, in the name of Him who sits upon the Dragon Throne, the Sceptre with which she is to rule, and the Golden Tablet and Seal by which she is invested with Imperial authority." A gong is then struck three times, and the Band plays *The Emperor Triumphs*. His Majesty then rises, and is escorted to His apartments. The music ceases. The procession begins to re-form. A high officer approaches the middle table, reverently takes the Sceptre with both hands, presents it to another officer who receives it with both hands, walks backward with his face to the west and stands; while the same officer next takes the Golden Casket, then the Seal, and presents them in the same manner to two other officers, who also walk backwards a few steps and stop, until the officer carrying the Sceptre moves on; then they follow, and deliver their precious charges to the Grand Master of Ceremonies, who places them in the Dragon Car, which is borne by High Mandarins preceded by pennants, flags, a great variety of decorations, the Imperial yellow dragon-umbrella, etc. Then follow the decorated cars on which are placed the Phoenix Robes, the Crown of Pearls and other bridal gifts; then the incense-bearers with tripods and other incense burners; and the whole procession moves on to the residence of Chung Che, Duke, the father of the Bride, where preparations have already been made for the reception, in the court of the palace, and three tables have been arranged according to the prescribed forms, upon which are to be placed the Casket, Sceptre and Seal. Arrived at the outer gate of the Duke's palace, they are received by the Duke, his father, his sons and other male relations of the family, and escorted through several courts to an inner one, where are the tables inlaid with precious stones, upon which the Casket, Sceptre and Seal are to be laid. At the door of this court they fall back, kneeling, as the Dragon Car, containing the Golden Casket, Sceptre and Seal, passes on, also the car on which are laid the Phoenix Robes, the Crown of Pearls, jewels and other ornaments. The Casket, Sceptre and Seal are then placed as before on the three tables, the Sceptre being always in the centre. A company of eunuchs then draw near the car containing the Imperial trousseau, and reverently carry it to

the door of another reception room, where it is received by a number of ladies in waiting, who, kneeling, present it to the Empress-elect. In the meantime her father, grand-father, brothers and other male members of the family, (who have been kneeling all this time) are commanded to rise. The father is led before the middle table with his face to the north. A Master of Ceremonies then cries, "Listen to the will of Heaven!" The father kneels, bows his head three times, repeating twice the kneeling and bowing—continuing the last kneeling until the herald has read to him *The Permission*. He is then allowed to retire. The door, through which the Phoenix Robes and Crown disappeared, again opens. The Empress-elect, arrayed in the Phoenix Robes, the Strings of Pearls depending from the jewelled Crown veiling her face, and led by her maidens, appears; an officer from the inner palace of the Emperor approaches the table where lies the Sceptre; takes it and turns to the door at which Her Majesty is entering and, holding it high with both hands, reverently advances to meet her. She kneels, passes the Sceptre, and proceeds to the table with her face to the south. The officer holding the Sceptre stops, his face to the north; the ladies in waiting all kneel as they pass, and are followed by the mother of the young Empress, and the lady members of the family, who all kneel as they pass the Imperial Sceptre, and all kneel again as the officer passes to lay the Sceptre in its former place on the centre table from which he had taken it.

Four noble ladies, who have been appointed to assist the Empress-elect in this part of her duties, now advance and range themselves by her side. Two more are appointed, the one to read again *The Permission*, and the other to read a complimentary address written by the Han-lin (for the two Empresses), informing the young girl why She, from all the young ladies under Heaven, was chosen to be the Bride of an Emperor, etc. When all is ready for the reading, the Mistress of Ceremonies cries, "Kneel to the Will of Heaven:"—all kneel, while the first lady reads *The Permission* and the second *The Congratulatory Address*. When the reading is finished, all still remaining on their knees, the lady at the left rises, takes the Golden Casket from the table, kneels and presents it to the lady kneeling at the right of the Empress-elect, who rises and presents it to Her Majesty kneeling, who receives it and puts it again on the table. The same ceremony is observed with the Seal; but as this is the day before the marriage, no lady can yet put her hands upon the Sceptre, and the officer from the Emperor who bore it



THE RESIDENCE OF CHU FU-TSZE, NEAR KIUKIANG.

to the Ducal palace, now approaches the table on which it lies, takes it with both hands, holds it aloft; the Mistress of Ceremonies cries, "Kneel and worship;" the Empress-elect kneels, bows three times—repeats twice the kneeling, bowing thrice each time. As she rises, the Duchess, her mother, and all the ladies present perform the same "kotow." The officer bearing the Sceptre then moves towards the outer door of the Reception Room, the young Fiancée makes a few steps forwards, as if to say a fond "au revoir" to that jewelled Sceptre which will be hers to-morrow, and then falls back. Her mother and the ladies of the family draw near, pass her and escort the Sceptre to the door; the officer passes out, and is met by Duke Chung and the male members of his family, who escort him to the court where the main procession has awaited his return. The procession again forms and, preceded by the Sceptre, the Imperial umbrella, etc., etc., marches back to the palace of the Emperor. In the meantime two eunuchs approach the tables where still lie the Golden Casket and Seal; carry them to the door of the apartments of the Imperial Fiancée, where they are received by her ladies in waiting. The palace gates are shut, and a herald proclaims, "The Rites are accomplished as commanded." and this is repeated by runners stationed along the way, until it is heard and re-echoed through the courts of the palace of the Emperor.

Thus ends the order of Ceremonies for the day before "The Union of the Dragon with the Phoenix."

THE SECOND DAY, THE WEDDING.

THE first event of this day is the visit of the Emperor to the two Empresses which, though put down in the Programme, seems more like the visit of a dutiful son to his parents than a public ceremonial. He is attired in His Dragon Robes—yet attended only by His ordinary staff and body guards, with four officers of the Board of Rites, who conduct Him to the door of the Throne Room called the "Place of tranquil happiness," where He stands, as a subject would stand, His face to the west. (The Throne Room of "tranquil happiness" is a superb apartment with two thrones in the centre where the two Empresses hold their Court). The approach of their Majesties is announced by strains of music called *Peaceful, Harmonious and Tranquil*. They enter, followed by a long train of noble ladies, and seat themselves upon the thrones, their

faces to the south. The Emperor, who is still standing in the door, is then led into the room by the Master of Ceremonies and to the foot of the thrones, His face to the north. The band again strikes up and plays *The Conqueror Comes*. He is commanded to kneel. The Emperor kneels before the thrones of the two sovereign ladies. He is then ordered to worship. He bows three times, His sceptred brow touching the golden embroidery of the foot of the thrones. He is commanded to rise. The Emperor rises. He is again ordered to kneel, and the ceremony of kneeling and bowing is repeated three times, and is called thrice kneeling and nine times worshipping: when this is completed the music ceases for a moment. Another strain begins, and the Emperor, attended by His suite, retires from the Room as a herald proclaims, "It is done, the rites are accomplished" (i. e., the Emperor has paid a visit of respect, or, as it is generally said, *has worshipped* his mother the Empress and the Empress-Dowager, according to the prescribed forms.) The Imperial ladies with their train then retire, and are seen no more during the day, but the Emperor is escorted to another Throne Room, called "Peace and Happiness," where are already assembled the Princes of the Blood, the nobility, the high officers of the Court, with the Presidents and principal officers of the six Boards. He is conducted to the throne and seated—Princes, nobles and high officers all kneeling as He passes. Then, according to his rank, each approaches the foot of the throne (his face to the north, as the Emperor now sits with his face to the south) and, at the command of the Grand Marshal, kneels, bows three times; rises, kneels again, bows three times; rises, kneels, and bows three times more, touching with his forehead the foot of the Dragon Throne. When this ceremony has been performed by all the assembled Princes, nobles and officers, a herald proclaims, "The Will of the Most Illustrious Empress the Merciful Consoler, and of the Most Illustrious Empress the Merciful and Blessed, shall be made known and read!" All present except the Emperor, again kneel, and a member of the Board of Rites reads in a loud voice a copy of *The Permission* or consent of the two Empresses to the marriage of the Emperor, which was already engraven on a tablet of gold and read three times the day before,—first in the presence of the Emperor as he sat in the Dragon Pavilion, and for the "edification" of that part of the Court and other high officers who were sent with the bridal trousseau to the palace of Duke Chung; it was read again for him and the male members of his family; and a third time to the Empress-elect and her ladies

in waiting. This fourth reading for the benefit of the Princes, nobles etc., being finished, the band plays *The Accomplishment of Joyful Bliss*. The Emperor descends from the throne and goes out, followed by His staff and the Court officers whose duty it is to attend Him to his private apartments.

And thus ends the Third Ceremonial of the Imperial marriage.

The fourth grand ceremony is to go to the palace of Duke Chung, and bring his daughter to the palace of the Emperor, where the marriage is to be celebrated. A procession is formed in the great central court of the Emperor's palace, essentially the same as the day before, with the addition of the Phoenix Chair, and an escort of Princes mounted on horseback. When all is arranged, the long cavalcade files out of the court through gates and other courts and avenues, over moat and drawbridge, until marshalled in the great highway, *en route* for the ducal palace, the Bands playing *We come for the Phoenix*. At the outer gate of the ducal palace they are received by the Duke, his father, his sons, other relatives and suite. Here, only the Princes and officers who bear again the Golden Casket, the Sceptre and Signet are allowed to enter, followed by the sixteen chair-bearers, each attended by two eunuchs, who carry the Imperial Phoenix Chair. The Bands of music stop outside, as does the whole remaining cavalcade, waiting to re-escort the Phoenix Chair (in which will sit the closely veiled Bride) to the Palace of the Emperor. The princely cortège, admitted inside of the palace gates, is then conducted through gates and courts to the Grand Reception Room, in the centre of which is a magnificent table covered with cloth of gold, upon which the Prince who bears the Sceptre reverently places it, standing on the east side of the table, his face to the west. A herald proclaims, "Hear the Will of the Most Illustrious, Merciful and Blessed Emperresses." The Duke kneels at a little distance from the table, on the north side, face to the south, where lies the Sceptre, symbol of Imperial power; the Prince, who is the Grand Marshal of the day, reads again *The Permission*, which the Duke, kneeling, heard read the day before, adding that "The Will of His Majesty the Emperor is now to receive his daughter AH-LU-TE, Empress of the Dragon Throne." The Phoenix Chair is then borne to the centre of the Room, the father bows three times three, in acquiescence to the will of Heaven, and retires with his suite. The herald then cries, "The auspicious hour dawns!" All present kneel on either side of the Chair, a door opens into the Grand Audience Room, and the young

Fiancée, attired in the Imperial Phoenix Robes (sent yesterday by the two Emperresses), preceded by her mother and sisters, and conducted by other noble ladies in robes of State, enter, and is led to the Chair, all kneeling with bowed heads as she passes. When she is seated, the curtains and screens are drawn, the mother, followed by all the noble ladies and their attendants, withdraws. The Phoenix Chair is taken up by the bearers, who move on preceded by the Prince who bears the Sceptre. At the door they are again met by the Duke and the male members and relatives of the family, who escort the Imperial cortège to the outer court and to the gate, where waits the principal part of the cavalcade. The procession then forms again, and is led by officers carrying pennants, flags, enormous fans, the yellow satin gold-embroidered Dragon canopy or umbrella, with a multitude of smaller canopies, and other decorations in the form of flowering trees bearing golden fruit and jewelled flowers; then come the lanterns, torch-bearers, incense-bearers with the banners, followed by the Bands and their instruments in cases or covered (this being in compliment, or rather from respect to the young Fiancée, who is supposed to be sorrowing at the leaving of her father's house, and separating from her mother and family for the first time.) Then follow the Princes mounted on richly caparisoned chargers, next the Phoenix Chair, then the Imperial life guards, after them companies of cavalry officers, then the foot soldiers and attendants; and in this order all move on to the palace of the Emperor by a different route, and enter the outer precincts of the palace by a different gate from that by which they left. When the cavalcade arrives at the "Golden Bridge," which no horseman can pass, there is a general halt. The Prince (an uncle of the Emperor) who bears the Sceptre dismounts, and all the horsemen do the same. A herald proclaims, "The Phoenix Chair has arrived!" and is answered from the courts within by a tremendous burst of music, the ringing of bells, the beating of drums and gongs, the striking of cymbals, blowing of trumpets, etc. Here the horsemen and all the ornamental and decorative part of the procession stop. The Phoenix Chair, its bearers and attendants pass on through numberless, though not nameless gates and courts, being escorted from one to the other with a minuteness of ceremony that only a "Celestial" could perform or appreciate; but at last the Chair preceded by the Dragon Car, in which the Sceptre was placed at the Golden Bridge, is put down in the great central court that leads into the grand central Throne Room. A herald proclaims, "The

orders of His Sacred Majesty the Emperor are fulfilled!" then all, except those of whom special duty is required, retire. The Princes carrying the Tablet, Sceptre and Seal, enter the great central Throne Room, and place them upon tables of malachite and jade, and then retire. The Bride's Chair is then brought into the grand Reception Room. The eunuchs who attend it unfold silken screens on both sides, the Chair-bearers fall back, kneel and cover their faces; a number of noble ladies, who have been waiting, now approach the Chair and assist the Bride to leave it, and lead her to a richly canopied seat prepared for her in the centre of the Room, where they seat her, she looking south upon the tables where lie the insignia of Imperial power.

A herald cries with a loud voice, "The auspicious moment dawns, all is prepared for the joyful 合巹 *Hô Ching*!" Then a door slowly opens, and the Emperor, in full State Uniform and Dragon Robes, attended only by His body guard of eunuchs, enters the Throne Room, approaches the central seat, where He for the first time sees the "veiled object" of all this pageant pomp and ceremony. He performs the prescribed rites of meeting and sitting at the same table. [The detail of these ceremonies is not given by the Board of Rites.]

Another document from the Lord High Chamberlain of the realm, gives some account of how the tables are arranged, and of the decorations, and the two Dragon flagons of gold which hold the wine, from which the Bridal Pair are first served, and the two jewelled wine cups which are filled from them, and presented at the same time by the attendants—the one to the Bride the other to the Bride-groom; the cups are then exchanged, and the Bride receives that just offered to her Lord, and He the one just presented to her. This ceremony, to which belong other minute details, is called *Hô Ching*, and is considered the real ratification of the marriage vows. It is accompanied by bands of music outside, and clouds of incense within, as in offering sacrifices to Heaven.

Another document from the High Chamberlain of the Imperial household, giving some directions for the placing of the bridal gifts from the two Empresses and the Emperor, which are arranged in an adjoining room. Bridal presents from friends, Princes of the Blood, tributary Princes, high officers of the Court and realm, are not made until the third day after the marriage. In this category, therefore, only the gifts from the two Empresses and the Emperor are included; and they can only be glanced at, as a full enumeration of them would

require pages. As among the betrothal gifts from the Emperor were twenty white riding horses, and forty carriage horses, one is not surprised to see among the bridal gifts a number of gold-embroidered ladies' saddles; also others covered with fine fur saddle-cloths, gold and silver bits and stirrups of gold, with silken bridles, and every variety of costly housing with which the steed of an Empress could be caparisoned in time of peace or war! Among the betrothal gifts also were 1,000 pieces of satin; 20 suits of armour; 200 ounces of pure gold in bullion; 10,000 ounces of silver in bars; a large tea canister of pure gold; two of silver; two silver wash-basins, etc., etc.! Among the most "curious" of the bridal gifts are large and long pieces of green and white jade of priceless value, supposed to possess some mystic power—like the magic wand of fairy tales—of conferring joy and happiness on their owner; these are called 如意 *Shu-I*—"Heart's delight;"—incense-burners, cushions for kneeling of satin and gold embroidery; jewelled vases and vases of gold enamel; jade and gold wine cups; tankards, flagons and flasks of gold, silver and jade on tables of jade and green malachite and also met with in profusion. The Phoenix and Dragon Couch, upon each corner of which is laid the *Shu-I*, and at the side the Phoenix and Dragon Robes of "United peace"—i. e. night-robes; Phoenix lamps and lanterns; Dragon lamps; Incense censers and tripods of gold and malachite; charms; screens; curtains of heavy brocade; tables decorated with golden fruits and flowers upon which are hung costly jewels; bracelets, rings and ear-rings of priceless value; necklaces of gold and pearls, hair pins of gold and of green and white jade, with every other possible variety of *parure*, of head-dress and ornament for the hair.

In this same apartment are also placed the tables, arranged with the proper sacrifices for worshipping Heaven and Earth; the god of Happiness; the god of the Kitchen. Over these tables are suspended immense censers by chains of massive gold, in which incense is burned, when the Emperor and Empress worship there—which worship, according to the prescribed forms, is a part of the marriage rites, and completes the cumbrous ceremonies of the marriage day.

THE THIRD DAY AFTER THE MARRIAGE.

ON this day, the Empress makes an early visit of ceremony to the Empress-Dowager and the Empress-Mother, which is accompanied

by ceremonies innumerable, that end at last by the Empress kneeling three times, bowing nine times to their Majesties, and the presentation of a jewelled cup of wine, on the part of the Empresses, by an attendant, to the Empress, who receives it on her part by her attendants. Carved ivory and gold chopsticks, with some articles of food, are then presented and received in the same manner. This is a ceremony somewhat like the *Ho Ching* of the day before with the Emperor, and means for the lady thus honoured: "You are received into the family, and are henceforth a part of it, and one with it." No second wife is ever considered worthy of participating in this sacred rite. When this is finished the Empress rises; again kneels, bowing three times; rises, kneels bowing three times; rises, kneels for the third time bowing three times. The two Empresses then leave the Audience Chamber. The Empress is escorted to the Phoenix Chair by her ladies, a band of music playing the air called *Perfect Peace*.

On the same day the Emperor holds a Court, and receives the Princes, nobles, high mandarins, etc. The principal features of this audience are that the Emperor receives the congratulations of his "most loyal loving subjects" written by the Board of Rites, which is read aloud; and there is also read an "Ordinance" from His Majesty, announcing his marriage with AH-LU-TE, daughter of Duke Chung, which Ordinance he desires should be known to the Princes, nobles, and rulers of the realm, and to "all under Heaven,"—to the whole world!

THE FOURTH DAY AFTER THE MARRIAGE.

THIS day is occupied with visits of ceremony.

At an early hour the two Empresses hold a grand public Court, and receive (*i.e.* what is called a Court-reception in China) the Emperor, the Princes of the Blood, the Princes of Mongolia, Manchuria, and other tributary Princes, the nobles, the high mandarins, civil and military, the Presidents of the six Boards, attended by a long train of guards, musicians, cavalry officers, etc. The entire ceremonies of this audience are arranged with an elaborate minuteness and intricacy that is quite impossible to translate into English. The most striking characteristics of it are, that the gold-embroidered cushion, upon which the Emperor is to kneel in the presence of their Majesties, is carried in front of the procession by the Grand Master of Ceremonies, and when the Imperial

cavalcade arrives at its destination, the cushion is placed at the entrance of the door that leads to the great Throne—closely follow the Emperor, Princes, nobles, and the long train of Court officers. The Emperor ascends the steps, and stops on the east side of the doorway with His face to the west. Not a Prince of the Blood is allowed to ascend the steps, or even to stand in front of the door where lies the yellow cushion of the Emperor. They arrange themselves on either side of the steps face to face, leaving the width of the steps between them as they range thus down the court, and into the street where a good many of the cavalcade still remain. Thus they all stand waiting, while the two Empresses are escorted to their thrones, which are placed in the centre of the Room opposite the great door where still stands the Emperor. Music is heard within the place, and the two sovereigns in robes of State, accompanied by a long train of noble ladies, enter and are seated upon the two thrones, their faces to the south. The music ceases. The Master of Ceremonies then leads the Emperor from the east side of the doorway, where He has been standing, to the middle of the doorway, and leaves Him still standing, but with His face towards the thrones where sit His mother and the Empress-Dowager. The Princes, nobles, rulers, etc., who are waiting below are then ordered "to turn to the thrones," which, from their position, is easily done, as all on the east side turn to the right, and those on the west side turn to the left; this brings their faces opposite the door and looking towards the thrones; the vacant place leading from the steps is soon filled, and all look towards the thrones. Then a herald cries in a loud voice, "Kneel!" In a moment the Emperor and all His train are on their knees. 三拜 *San-pai!* again cries the herald, and all bow their faces three times to the earth; and the cry is repeated from rank to rank by heralds stationed along the routes; the command is also extended to all in the street, and echoed from street to street until it reaches the palace of the Emperor. And for a moment the novel sight might be witnessed of the Emperor of the Dragon Throne—Princes, nobles and high officers, rulers and subjects—all prostrating themselves before two women! (though it is rather to the *position* as mothers of the Emperor than to the *persons* that all this homage is offered.) The herald then orders all to "Rise." All rise, and are ordered to kneel and bow again—the usual three times three—which being performed, the herald for the third time orders all to "Rise from their knees." All rise and stand, and the herald cries, "The Imperial Rites of Presentation are accomplished." The Emperor is then

THE FAR EAST.



SLEDGES FOR WINTER TRAVELLING ON THE FROZEN RIVERS, NORTH-CHINA.

led to His former place in the east side of the doorway, and left standing, His face to the west; the bands of musicians strike up within and without the palace; the host of Princes, nobles and rulers return to their places on either side of the entrance, and the Grand Master of Ceremonies cries out, "The Most Illustrious Merciful Empress, with the most Illustrious Blessed Empress will now leave the Throne room." The two Empresses then descend from their thrones under an escort of noble ladies in waiting; and attended by eunuchs, with music, are conducted to their own apartments. The music ceases, and a herald again cries, "The ceremonies of the Dragon Throne are fulfilled!"

The Emperor is escorted to a gate on the left (the left side being considered the side of honour in China), and returns to His palace attended only by His staff and life' guards. The Princes and the remaining part of the cavalcade return to the palace by the same route by which they had left it, entering the great central gate of the palace. The Emperor then holds a Court in His own Audience Chamber, at which the Princes, nobles, civil and military officers of the Court and realm present themselves—are received by and take leave of His Majesty of the Dragon Throne in accordance with the forms prescribed by the Board of Rites.

On the same day the young Empress presents the Princesses, noble ladies, and wives of the high officers of the Court to the Empress-Dowager and the Empress-Mother, the details of which presentation and reception would fill pages; but it may, perhaps, satisfy a European reader to know that all was done according to the prescribed etiquette of the Court of the Dragon Throne!

After this, the young Empress holds a Court, and receives the Princesses, noble ladies and wives of the high officers and rulers, and all is ordered with the usual pomp and ceremony, music and incense of Eastern Courts.

THE SIXTH DAY AFTER THE MARRIAGE.

ON the six day the Emperor holds a Court at which Duke Chung, His father-in-law, the Duke's father, his sons and all the male relatives of his family are presented—and afterwards invited to a magnificent feast with the Princes (uncles of the Emperor) the Princes of Mongolia and Manchuria, tributary Princes, nobles, officers of the Court, etc.—the details of which reception and feast, and of the pomp and pageantry of the ceremonies may be found written in the "Court Guide" of the Dragon

Throne. One little incident may be given as an example. Duke Chung on his way to the Audience Chamber of the Emperor, passes the closed door leading to the palace of the two Empresses; he stops with his suite, kneels, bows three times—and then repeats the kneeling and bowing—and passes on his way to kneel and bow again to his son-in-law the Emperor of China!

The two Empresses also hold a Court, and receive the Duchess Chung, the mother-in-law of the Emperor, her daughters, her sons' wives and all the lady relatives of the family. After the Audience they also sit down to a royal banquet, at which the two Empresses preside. At this banquet the young Empress does not appear, as the etiquette of the Dragon Court has no prescribed forms for the entertainment of an Empress with the mother of an Empress! according to ordinary Court etiquette two Empresses may receive and entertain a third, who would take precedence of all other guests; but by all the rules of the Empire and of the principles of filial piety, a mother must always take precedence of her daughter; yet at an Imperial Banquet an Empress must be of the first consideration; therefore if her mother is present, the Empress does not appear: and thus the difficulty is adjusted!

The arrangement, decorations, and ceremonies of this feast differ little from the others, and may be found written in the "Court Guide of the Board of Rites.

Epilogue.

IT has been said that these are the first details ever given to the public, by the Chinese, of the marriage of an Emperor. It may be true, as this is the first marriage of an Emperor since that of Kang-hi in 1674, and the only other marriage of a sovereign after he ascended the throne. All the other Emperors of this dynasty married when only heirs-apparent to the throne. It is said to have been the aim of the Board of Rites, in arranging the ceremonies that everything should surpass in grandeur, pomp and pageantry, even the grand preparations and magnificent ceremonies with which the Imperial marriage of Kang-hi was celebrated. To this end the young Emperor gave, it is said, from His private treasury, 1,000,000 taels, (equal to something over £300,000) which was mostly spent in betrothal and bridal gifts and decorations. He seems to have entered into the spirit of the preparations with great interest, particularly that the details of the ceremony should be made public and known to

all "under Heaven"—and all *in Heaven*, if one might judge by His sending three Princes the day before the Phoenix Robes and Diadem were sent to the Bride, with attendants carrying costly offering and sacrifices—one to the Altar of Heaven to offer sacrifice and burn incense, informing Heaven that He was about "to marry 阿魯特 AH-LU-TE, the wise, virtuous and accomplished daughter of the family of Chung, Duke and member of the Hanlin." A second Prince informs Mother Earth of the same important event, offering sacrifice and incense. The third Prince went to the Imperial Ancestral Temple with his attendants and sacrifices, informing the spirits of the ancestors of the Emperor (according to the required rites) of the same momentous fact. Another interesting consequent of the Imperial marriage was that for a week before and a week after, all Criminal Courts and Courts of Justice were closed throughout the Empire, and all criminals and condemned persons pardoned.

This marriage which was solemnised with all this ceremony and magnificence took place in May, 1872. The young Emperor was in the

sixteenth year of his age, his bride somewhat younger. Alas in less than three years the Emperor, son of Heaven though he was died of so common and loathsome a disease as small-pox; and shortly afterwards the Empress, more mysteriously.

The above was translated shortly after the wedding and printed, but although a few copies of it were distributed, it can hardly be said to have been published and circulated. The Editor having found great interest in its perusal, and believing that the readers of the *Far East* will equally value it, has obtained the permission of the gifted lady who accomplished the difficult task of its translation—for the original is in the most polished and learned Chinese characters and phraseology), to introduce it in his Christmas number. And the kindness with which the consent was given, was greatly increased by the presentation for the same number of a tale—also translated from the Chinese, admirably suited for a position among Christmas stories. It is subjoined.

Recompense,

OR

THE MANDARIN'S VENGEANCE,

Translated from the Chinese.

DURING the Ming Dynasty there lived in the city of Hangchow a chief of the Beggars named Ching.* His ancestors for many generations had succeeded, one after another to the same honorable position and thus amassed large fortunes. They owned houses and lands—dressed in costly silks and finest linen with robes of richest velvet and furs, and lived luxuriously upon the rarest dainties and costliest wines. They had store-houses and granaries which were always well filled; nor were they ever wanting in either gold or silver or jewels, or in men-servants or maid-servants obedient to do their will. The family of Ching, knew nothing of beggars, not even by report, except the father; and he having long since resigned

the office of chief in favour of his younger brother, now lived with his family in luxurious ease and idleness. Yet the odium of his ancestry and of his former life still clung to him, and he was often called "lord of the beggars," "the beggar chief," or "king of the beggars."

At the age of 50, Ching was left a widower with an only child—a daughter, who was beautiful beyond all description, and lovely in heart and mind as she was graceful and fair to look upon. She was early taught to read, and then the most learned professors were called to teach her to write compositions, poetry, prose and letters. Ladies of matchless skill taught her music and all the lady-like accomplishments of embroidery and needlework. Her touch gave new power to the magic lute, and she played other instruments of music with surpassing ease and grace.

The father, counting upon the varied accomplishments of his daughter—her learning, her wealth, and most of all her marvellous beauty, was anxious that she should marry a man of learning and family. Many, very many, paid

* "Begging" is a regularly recognized institution in China—and has its chiefs or lords—its superior and subordinate officers—with its laws and regulations that are made and extended with the justice, order, accuracy and despatch that are not always found in more important departments of the state. Yet the antagonism of this class with the literati is nowhere better exemplified than in the following tale, which has been dramatized and is considered quite a classic by the "good heathen."

their court to the clever beauty, sighing for her fortune, and there was no want of flatterers; but remembering her parentage and knowing their own position in society would be forfeited, no one dare propose to marry her, or as the Chinese express it, ask the father for the eight characters which give the name of the year, the month—the day and the hour of birth, (which, asking of a parent, is equivalent to asking his daughter in marriage.)

Thus Ching felt himself in a great difficulty. The scholars and poorer aristocrats dare not sacrifice their position, and to the lower classes the proud father refused any encouragement.

Time passed on until the young lady had completed her 18th year, and both father and daughter were more than impatient about the future. At last a kind friend came to the rescue, and informed the father that a certain scholar named Mok-ke, of good family, "had filled himself with learning"—and passed successfully the first literary degree—had plucked the Tsæ-ch'in, parsley (*i.e.* got his diploma) and bid fair to obtain the Kwei-hwa, *Olea-fragrans*—(*i.e.* the 2nd degree of the Hanlin)—that his father and mother were both dead; and that he was entirely without fortune, but very good-looking; that he wished to marry an heiress—considering his learning and good looks a fair equivalent for her wealth.

"Now this is luck for you," said the friend to the rich man, who was immediately convinced that the gods had at last sent him a son-in-law, and he directly asked the other to act as *ma jin* (middle man) and arrange for the betrothal.

The friend well pleased with his success went without delay to the home of the scholar, and finding him musing or rather dozing over his books, did not wait even to remark upon the weather or make any inquiries in regard to his health, but seating himself upon the only vacant chair in the narrow cell of the student, abruptly said—"Would you like to marry a rich and beautiful woman?"

The scholar lifted his head with eager delight, looking the speaker full in the face, but his hopes were soon dashed as the visitor proceeded to say, "She is the daughter of the famous Ching, king of the beggars and her ancestors have held the same position age after age!" The scholar answered not, and again bent his head over his books—but it was not of books he thought: he thought of his own extreme poverty, his want of clothes, of proper food, of books, and of all the necessities of life.

"Why should I not marry the rich beauty?" he said to himself; "live in ease and luxury, defy the scorn of the world, be content with myself,

and enjoy the fortune the gods have so unexpectedly put into my hands?" At last he decided, and raising his eyes to the waiting visitor, said, "Venerable Sir! yours are words of wisdom; but I, in my destitution of all wordly goods have not a copper cash, not a ring or bracelet, or even a hair-pin to offer a lady as pledge of an engagement; how then can I think of marrying?" To which his friend replied, "Brilliant scholar! leave that to me, only give your consent to *ask* for the fair maiden and I will arrange every thing to your satisfaction." The scholar acquiesced—the father was well pleased. "On the one side is wealth and beauty, on the other learning, wisdom and literary position; they must be happy;" said the fond old man, and the preliminaries of the marriage were soon arranged. Costly presents were sent to the bridegroom—a complete wardrobe of rich silks; brocaded satins, embroidered velvets, fine linen and rare furs were also sent, and he was invited to take his place at the marriage feast.

After the marriage, when he had an opportunity of seeing the beauty and accomplishments of his wife, he was greatly enamoured of her and continually saying to himself "I am the most fortunate of men! I have a lovely, amiable and rich wife! learned and modest! one who can write poetry as well as myself! can play the lute, and surpass all others in music! Such blessings are not for fools!" And then finding himself surrounded with every luxury and elegance that the most lavish expenditure of money could give, he felt, that by one lucky step he had fallen into Heaven! His fellow students and associates, knowing his past life, his misfortunes, his extreme poverty, his diligent application to books, and his patient struggle with the ills of life, rejoiced with him and treated him as in the olden days when they used the same inkstone or gathered wild-parsley and water-cress from the rivulets and marshes near their native city.

Some months after the marriage, the old father, wishing to give additional pleasure to his son-in-law, and also desiring to display his own wealth and liberality, begged him to give a feast and invite all his old friends, with the professors and scholars of his acquaintance. The proposal was received with pleasure; invitations were sent to a large circle of friends, all of whom accepted without excuses.

The feast lasted seven or eight days each day surpassing the other in lavish decorations, rare delicacies and costly wines; the whole party, laying aside care, business, politics, and even the rival claims of favoured scholars, gave themselves up to enjoyment, revelry and dissipation. But uninterrupted happiness is rarely

the condition of mortals here below, and neither the wealth of Ching nor his princely hospitality could shield him from the iron grasp of fate or stay the fist of relentless destiny.

The fame of the feast, the noise and revelry, at length reached the ears of the Beggar-chief, the younger brother of Ching, who lived in comparative obscurity, neither caring for nor envying the wealth of his elder brother, which he used to say could not introduce him to the society of clever scholars, or give him an official position. But when he heard that his niece had married a scholar, and that his friends, the literati of the city with others from a distance, were holding a seven days feast at the house of his brother, his indignation knew no bounds. He resolved to go and expose his brother, and put an end to the feasting: and yet knowing that the guests must be aware of the former position of his brother, and that any rude attack upon him would offend their literary taste, he cast about in his mind for a *casus belli* that they might approve; and very soon decided to accuse him of a breach of filial duty, and of treating his own family with disrespect in not inviting him either to the wedding or to the marriage feast.

This he knew the literati would look upon as quite an unpardonable offence. He therefore got together a rabble of beggars, about fifty or sixty, who with gongs and drums and other noisy instruments, went in a body to the house, and knocking furiously at the door, demanded admission for the whole party.

The host, startled by such an unusual commotion, opened the door to see from whence it came. As he did so the beggars rushed past him into the banqueting hall, which was soon filled with their noisy clamour. The younger brother then commanded silence, and turning to the elder, in a mild and injured tone demanded that the bride and groom should be immediately brought before him to perform the "kow tau" and other acts of reverence which the law requires from the newly married to the male relations of the bride!

The guests were horrified at this request, the bare idea of proximity to such a lawless rabble was so very shocking to their scholarly and fastidious tastes, that they rose in a body, and drawing their festal robes closely around them, walked as rapidly to the door as their dignity and the wine they had so freely indulged in would allow!

The host, embarrassed beyond measure, entreated them to remain: then, turning to his brother, politely said that the feast was given by his son-in-law; but that he intended to give a

grand entertainment in a few days and invite them all to a general merry-making.

It was all in vain to satisfy either party, and the distressed host on the one hand saw his literary guests depart, and on the other the vandal beggars seizing upon the dainty viands, and without ceremony gorging themselves with the costly wines, and occupying the crimson damask seats just vacated by the indignant scholars. But the most terrible blow of all, as he glanced around hoping to meet the friendly eye of his son-in-law, and that he at least would sustain him, was, to see him hurrying away with the others, apparently anxious to escape all notice. He stood like one transfixed, gazing alternately upon the rabble beggars as they ravenously cleared the tables, and then upon his new-made friends departing in disgust and anger! In the mean time the happy bride sent to inquire into the cause of all this commotion, and joy was at an end; for she had seen through a window her beloved husband leaving in haste, and trying to hide himself by keeping close to his friends. Towards morning Ching managed, by gifts and promises, to send the beggars with his younger brother, to their houses.

Late in the morning the recreant son-in-law returned. Father and son met in silence with a cold bow; neither of them wishing to speak first; and both fully conscious of their position.

After a few moments, the bridegroom passed on to the apartments of his wife, who, without one moment's sleep, had passed the night in bitter tears, but had already arranged her dress, wiped her weeping eyes, and was ready to receive her husband as if nothing unusual had happened. After the ordinary morning salutations and some common-place remarks had been interchanged between them, she said to him with a half-regretful smile, full of affectionate confidence. "You see that you are allied to a family without learning or position, but with your talents and wealth there is not a high place in the Empire that you cannot soon command. Will you allow me to advise that you begin directly to conquer the world of thought and of fame? Buy a library of the best and rarest books. Invite your friends to write and study with you: and send to the Hanlin for the most distinguished scholars to act as companions or teachers. Count not the cost by thousands of ounces of silver, nor even by tens or hundreds of thousand. Under the whole heaven there is nothing impossible to a determined will. The husband listened in pleased silence, and then replied, "You speak like a wise woman, or rather like the wife of a wise man! Give orders for two or three thousand ounces of silver to be placed upon my dressing table, and to-morrow I will

THE FAR EAST.



PEKINGESE CAR.

consider the plan. The buying of such a library as you speak of would amuse me, and serve to pass a year or so of my time. Study, and the power and influence that great knowledge gives its possessor, are also considerations for the future." The young wife was too wise to make conditions or delay any arrangements for the speedy execution of her plans, and the husband was soon agreeably engaged in the purchase of books, and in such intercourse with his fellow students as was necessary to arrange a kind of Lyceum in which they all became equally interested. Thus, seeing so many inducements for study, one literary friend after another joined them, and they began to study in good earnest, vying with each other and striving to out-do even the members of the Hanlin in their carefully written and well digested Essays.

They attended the provincial Examinations for Kiu-jin at which most of them received the "Kwei hwo" literary degrees. Being thus encouraged, they redoubled their devotion to study; their compositions were sent to the Hanlin College, and their labours were rewarded by receiving its two highest degrees, viz: Ching-sz and Shang-yuen, or the Peach and Plum blossom, the only true insignia of scholars "*emeritus*!" And this school of Mok-ke became so celebrated for learning and virtue that the Emperor ordered court robes of ceremony to be sent to each member, and that they should all be invited to a grand feast given in their honour at the Imperial Banqueting Hall. The invitation was joyfully accepted, and they were received at the capital as guests of the "Son of Heaven," and entertained by the highest minister of state. After some weeks they all returned on horseback. As they neared their home, they were met by a great crowd of men and boys, who laughed, shouted and bowed with mock respect, saying "This is the son-in-law! Behold the son-in-law—of the chief of the beggars! Aye, aye! he rides well! promotion suits his figure, he has lately stood, aye, even sat, feasting under the shadow of the Dragon Throne; and now, like a dutiful son-in-law, he goes to bow before his father the king of the beggars!" And thus jeering and insulting him, they followed the party to the court yard of the residence of Ching. Mok-ke noticed them not nor allowed his attendants to do so. The massive entrance gates were soon closed upon the party, leaving the lawless rabble outside. Mok-ke calmly entered the house, sought the apartments of his father-in-law, made the usual salutations, and performed the required acts of worship; but his heart was breaking with suppressed anger and wounded pride. "Can I submit to this?" he exclaimed when alone; "I, who might

be bowing before the proudest noble of the Empire as my father-in-law! and, if I have a son or daughter, the rabble will cry 'aye, aye, the child of a mere beggar!' But alas! it is too late for such thoughts: my wife is the best and most virtuous of women; I cannot leave her: I cannot put her away: she is amiable, wise and faultless! and yet, alas! alas! I ought not to have married her."

With such thoughts in his heart, he at last entered the apartments of his wife, who received him as was proper for a dutiful loving wife, congratulated him upon his high honours and expressed her joy at his safe return. She noticed the cloud on his brow, but did not speak of it; hoping that it would soon pass away. But as weeks and months wore on, and she saw his gloom only increasing, she ventured to ask if he were unwell, or feeling any annoyance that it was in her power to dispel? He seemed impatient of her questions, gave no definite answers, and soon left her alone. Sullenly entering his library he thought only of his present wealth, the honours he had just received at court, and of his own wondrous merits! He forgot entirely his former abject poverty, and that he would never have risen to his present position, but for his generous old father-in-law, who furnished the money; and his wise and prudent wife who go unceasingly urged him to study; and so, not being a true-hearted man, his heart, like ice, began to melt and run out of him like water that can neither take nor hold any form of gratitude, or even a grateful remembrance of favours received; and so, as melting ice, all he owed to his father-in-law and to his wife, passed out of his mind, and was forgotten in the simple grievance that their ancestors had been beggars. This grievance he saw in every costly luxury before him. The best served dinner, the richest wines, all his pleasures, all his joys, seemed marred by this plague-spot—"I am the son-in-law of a beggar king!" And time passed on, bringing no solace to his fancied woes.

But at last light came from the quarter whence all loyal scholars look for help, the Dragon Throne. An order was received from the Li-pu, (The Board of Rites), commanding Mok-ke to accept an office of trust and honour in the city of Vu-Wœ. As orders from the Throne are always imperative, neither father nor daughter was surprised that he began without delay to make the necessary preparations for his departure.

The father again made a sumptuous feast, inviting only the friends of his son, well knowing that as he was now about to enter upon a high office under government, neither brothers,

beggars nor chiefs, mobs nor armies would dare molest them!

As the distance between Hangchow and Vu-Wœ was not great, it was decided that the journey should be made by water, the city being also situated upon the picturesque bay of Hangchow.

Suitable boats were soon in readiness, furnished by the careful father, with every comfort and luxury that affection could devise and boundless wealth could purchase; and the well-pleased mandarin with his wife and their respective suites of attendants were soon on board. The day passed off pleasantly and the patient wife now began to feel assured that her husband would recover his spirits and be happy again. The night was glorious, the moon was full, and its glancing beams seemed dancing and sparkling on the placid waters of the broad and beautiful bay. The boats were moored at some distance from each other.

It was long past midnight, Mok-ke walked the deck alone. He had tried to sleep but found it impossible. His wife, weary with the unusual scenes and fatigue of the day, had long since retired to her couch. No sound was heard, every one on the little fleet of boats seemed fallen into a deep sleep. Even the watchmen were slumbering at their posts. He seemed alone in a fairy-land of light and beauty and absolute stillness! "Do evil spirits tempt men to crime in such moments of splendour and repose?" He said to himself. "No, this must be a legitimate thought, a precaution quite necessary in my present position as government officer." With that he walked deliberately into the cabin where his wife was sleeping; and gazing for a moment on her beautiful and innocent face, sighed, and wavered in the horrible resolution he had just made; but again clenched his hands and hissed, "it *must be*." The noise, or his intense gaze, disturbed her slumbers; she opened her eyes and was surprised, and, little knowing his motives, pleased to see him standing near her. "Come," said he, trying to throw a little tenderness into his voice, "arise, let us go on deck; the night is magnificent; one never sees the moon in its full glory except as it shines on the broad and silvery waters of Hangchow Bay. Come without delay" he again said, "the night wanes: soon its glorious beauty will have passed into morning, and ere another night we shall have reached our destination."

Being thus urged, she hastily arose, and wrapping a loose robe around her followed her husband to the open deck of the boat, and stood with him leaning over the rail. Neither of them spoke; no sound was heard; the moon shone on in calm beauty; all nature seemed hushed into

silence and repose, and they seemed absolutely alone in the universe.

"My hour!" said Mok-ke; and suddenly grasping the slight form of his unsuspecting wife, and letting her loose robe fall to the floor, threw her with all the force of hate and madness into the deep waters of the beautiful Bay, and in one moment a splash, and the rippling of the blue waters were all that remained of one whom even her murderer had so lately called "faultless!" Mok-ke still stood upon the deck observing that the silence and beauty of the night were in no way changed by this dark deed of violence; but feeling ill at ease, he called for the chief officer of the boat and ordered him to weigh anchor forthwith, and make all possible speed, pretending that he was ill and wished to consult a medical man.

Immediately everything and every one was in motion; the boats were speedily unmoored and rapidly underweigh. After proceeding a short distance, orders were as suddenly given that the boats should anchor if necessary, and then Mok-ke said to one of the officers who stood near him, as if waiting to know the reason for the unexpected command, that his unfortunate wife had fallen overboard, and he was unable to save her, that she had been absorbed gazing upon the moon, watching its lights and shadows on the water, and losing her balance fell over in spite of all his efforts to prevent it. Then, giving a large sum of money into the hands of the captain, ordered him to proceed without delay. The captain, a shrewd old boatman understood his meaning, made no offer even to look for the drowning woman, but ordered the boats to get underweigh again directly.

The lady's maid and her other attendants wept aloud as they learned what had befallen their kind mistress, but they dared not speak to each other or make any inquiry in regard to her sudden disappearance. Mok-ke arrived safely at Vu-Wœ; and entered upon the duties of his office with so much zeal, ability and discretion, that a year had scarcely passed ere he gained a name as one of the most able and upright of all the government officers of the province of Chehkiang.

Our tale now returns to the heroine who, though so cruelly treated by her husband, yet was not abandoned by Heaven nor by kind friends. It happened that about the time Mok-ke was appointed to his office at Vu-Wœ, the new Fu-t'ai, "Hue-tih'-han," was ordered to enter upon the duties of his office in the same city; and holding a much higher position than Mok-ke was at the same time *en route* with his retinue of attendants and of servants and inferior officers, some of whom out-ranked him.

They too like Mok-ke were tempted by the beauty of the night, the fine weather and moonlit Bay, to prolong their feasting and revelry to a late hour. The Fu-t'ai, weary of the noise and excitement, rose to retire to his own quarters. As he did so, looking over the vast expanse of water flooded by moonlight, he heard a distant wailing sound that seemed to him the voice of a woman in distress. Listening more attentively, and hearing the same sound at short intervals, he soon assured himself that the voice was human and came from some one in need of help. He called some of his officers and ordered small boats to proceed in the direction from which the sounds appeared to issue. The boats were soon moving off, nor was their search in vain. Guided by the continued cries which seemed to grow lower and fainter, they steered for a deserted raft that was firmly stranded amid sand and sea-weeds and rocks, and there perceived a woman lying half in the water, her head supported by a broken and decaying beam of timber. On drawing near to her, they asked her how she came in that perilous condition? She answered only by continual low moans; and the men, without saying more, carefully took her up and brought her, as ordered, to the Fu-t'ai's own boat. He was much struck by her strange beauty, and as soon as restoratives were brought, asked her many questions, but in vain: she answered not a word, as she was again in mortal terror. When she saw into whose hands she had fallen, she expected a worse fate than that from which she had just escaped; but when the high mandarin, to all his entreaties for an explanation, offered to call his wife and prayed her to speak as if she were her mother and tell all her sad history, her heart was touched by his kindness and consideration, and she resolved to tell him all: and when she, who had never known a mother's care, saw a venerable lady enter without attendants, and with a kind benignant look of tenderest sympathy bend over and try to soothe her still low moans, she burst into tears. But they were soon wiped away by the gentle hand of her kind hostess; and at her request, oft-times urged, she began, and told her sad tale, with the most of which the readers is already acquainted. She described, in addition, her agony and despair as the tide swept her down the bay, and as she saw the boat in which she had just been so safely sleeping rapidly going in an opposite direction. At first all these sensations were confused, and she hardly knew whether she had accidentally fallen into the water or how she came there: but as she perceived one after another of the boats following after that of her husband without one effort

being made to save her, with her usual clear judgment, she saw that her husband had really intended to destroy her, in order that he might wed another whose birth and parentage would assist his promotion. The mandarin and his wife listened in amazement, and in silent indignation against the cruel, ungrateful husband; and then said to her, "My child, you are now without home or friends, you are even supposed to be dead! Let it be thus. Heaven who rescued you from the deep waters will still have care over you. You are still young and beautiful. The fame of your modesty, your learning and good sense, have already reached us. We have no daughter, we will adopt you as our own. You shall be to us as one born and educated in our own house; and you shall marry as our own daughter would marry." Then the good Fu-t'ai and his wife both urged her to accede to their wishes and consent to become their daughter; and she, fully appreciating the past and present of her position, gratefully accepted their kind offer; immediately rising from the couch where she was reclining, and making the customary salutations and reverences due from a daughter to her parents. New dresses were brought, and she was led to an apartment near that of her mother; officers, attendants and servants were soon informed that she was the adopted daughter of the Fu-t'ai, and must on all occasions be spoken to, and treated, and looked upon, in every respect as his own child. All were straitly charged to say not a word, or to give any explanation of the rescue from drowning. All these preliminaries being arranged, the whole fleet of boats, by daylight, were *en route* for Vu-Wœ, where they soon arrived, and the Fu-t'ai duly assumed the seals and duties of his office, according to all the required and established formalities of the Board of Rites. Mok-ke, holding a subordinate office, was among the first to bow and pay court in the audience-chamber of the new ruler. As he entered his presence and made the usual prostrations, the kind old Fu-t'ai could hardly suppress his contempt and indignation; yet he was struck with his bearing, and ready to exclaim:—"What a goodly countenance! that manly frame and figure should be animated by a true and noble heart. How can cruelty and deceit lurk in so fair an outside!" But these thoughts were but for a moment, and he received his homage with the courteous ceremony due to a government officer from one in a higher position.

Time now passed on without any striking incidents. Both rulers, by the judicious exercise of their power, were winning favours on all sides, as well as the hearts of the people over whom

they ruled; and the Fu-t'ai, seeing Mok-ke treated with so much consideration by others, and that he was really a man of learning and of some worth, begun to think of him again in connection with the happiness of his daughter, and to arrange a plan for uniting her once more with her husband. The plan being fully matured in his own mind, he announced to his friends that he proposed to betroth his daughter to some worthy man, and (according to Chinese custom, asked their advice, and also that of his subordinate officers, who all agreed with one consent that Mok-ke was the only favoured mortal who deserved such a treasure as the daughter of the Fu-t'ai was said to be; and it was also said that he was looking for a wife. "Fortunate!" said one of the officers, "will be the maiden who is betrothed to a man of such real worth and merit as is Mok-ke." "I had thought of him," said the Fu-t'ai, "but know he is very proud and that he looks forward to the highest honours of the Hanlin, and he might then scorn to do the duties of a son-in-law to an officer of my rank." To this they all demurred, saying, that the extreme poverty of his childhood and youth was well known, and that he would only be too proud to become the adopted son of a Fu-t'ai. So at last the Fu-t'ai consented that Mok-ke should be consulted in regard to marrying his daughter, but on condition that the proposition should not come from himself, but from his friends. This was soon arranged, and an informal proposal was made to Mok-ke, whose heart bounded with joy at the mere thought of such honour, as he had heard much of the beauty and virtue of the young lady. Now I shall inherit my very wishes—beauty, position and virtue, with learning and accomplishments, and no beggar's taint to molest and poison! What more can one ask in a wife! Yet he dissembled his pleasure, giving a formal consent to the proposal, as open for further negotiations, but intimating to the *mæ jin* or *middle men* that if the affair were satisfactorily arranged, they should not lose their reward. They, well pleased with their success, returned to the Fu-t'ai the civil message of Mok-ke, taking care to say nothing of his last hint in regard to fees.

In the meantime, the adopted daughter had, by her cheerful amiability and thoughtful kindness, made herself so necessary to the mandarin and his wife, that they began to regret that they had taken any steps that might lead to her leaving them for another home; and yet they thought of the blight that had fallen upon the young wife, and of her unselfish patience and resignation. They desired her happiness, and the Fu-t'ai had a special desire for the

entire reformation of the young man; so sent a message to him in his own name, saying that "his daughter was beautiful as the voice of a bird, and that the three obediences and the four virtues were the every day habits of her life;" and yet, with such rare accomplishments, as her husband might not find her perfect in his eyes, he exhorted him to be patient, indulgent and affectionate to her. Mok-ke was so much absorbed by his unexpected good-fortune, that he gave little heed to the advice and exhortations, promised every thing required, and hastened to prepare the most costly bridal presents and offerings to be sent to the young lady, that the engagement might be ratified as soon as possible; he all the time congratulating himself on the adroit manner in which he had disposed of his first wife, and thinking that no taint of beggary or birth could ever haunt him more! The presents were duly sent, with an earnest request to the *middle men* that they should choose a day for the marriage that would be lucky, in proportion to the high honour about to be conferred upon him by marrying the only daughter of a Fu-t'ai.

The lady had hitherto been left in entire ignorance of all these arrangements on her behalf; but when the betrothal presents were sent, her father thought it time for an explanation, and seeing her quietly seated by her mother, her delicate fingers just completing an elaborate piece of embroidery, was greatly moved by her patient, unselfish life, and her utter silence in regard to the past; nor had he once alluded to it, or even mentioned the name of Mok-ke, in her presence. She had lived in the same rigid seclusion as a young lady of rank, and been treated in every respect as his own daughter; and thus it seemed only natural that he should wish her to marry as his daughter. But he was quite unprepared for the scene which followed when he told her that she had been asked in marriage by a fine-looking and very clever scholar who held an honourable position as a government officer; that the betrothal presents were already sent; and he hoped that she would show no undue unwillingness in accepting them. The young lady burst into tears, and after a long fit of weeping, said, "I know that I am the daughter of a beggar, but I am also the wife of a scholar. He tried to destroy me, but Heaven rescued me, and I am still his lawful, faithful wife. Urgeme not. I can wed no other man while he yet lives!" Her tears again flowed in torrents, as she besought her father to allow her to end her days in peace, under the kind care of himself and her adopted mother.

The father was touched by her earnest plead-

THE FAR EAST.



PEKINGESE LADY.

ing and real grief. "This child has a true and faithful heart," he said to himself. I cannot trifle with her nor attempt to deceive her. Then he told her all, and that the "pretender" to her hand was no other than her ungrateful husband; that he had arranged a little salutary punishment for him, which she should know in time; that they must meet and be married again. "Mok-ke knows not of your existence," he said with fatherly tenderness, "and will wed you as my own daughter; you shall forget the wretched past and be happy." As she had never ceased to love her ungrateful husband she was content to leave the affair in the hands of her kind and wise father.

It was soon known that the Fu-t'ai was making preparations for a magnificent marriage feast that was to continue a week or ten days. On the day appointed for the festivities to commence, the anxious bridegroom, at an early hour, arrayed himself in the gorgeous festal attire of the Ming Dynasty—a scarlet robe embroidered with gold and blazing with jewels, and a cap adorned with waving flowers of wrought gold, (in place of the simple button or tassel now worn.)—As the procession started for the residence of the bride, on either side of Mok-ke were his friends, also in magnificent gala robes of embroidered satin: then followed bands of musicians, and a numerous retinue of servants, bearing presents of priceless value for the bride-elect. As they arrived at the yamen of the Fu-t'ai, they were dazzled by the brilliant lights and the glare of a thousand burning torches; the air was heavy with perfume and fragrant with incense; bands of music were in waiting, and the gorgeous bridegroom was received by his father-in-law in full court dress, followed by a long train of friends, high official attendants and servants. Delighted beyond measure at this grand display of wealth and of acknowledged position, he thought for one moment of his early life, the thatched hut and poverty of his childhood and youth, and of his first marriage; and he could not but wonder whether his present fiancée had half the beauty and truth of heart of her he had so cruelly murdered: and he paled with fear as the awful plunge and last struggling groan that hid her for ever from his sight, seemed ringing in his ears. But he soon recovered himself, and proudly lifted his head, ere performing the prescribed bowing and prostrations to his father-in-law, to Heaven and Earth, to the mother of the bride, and to the near relations. Then there was a pause, the censers were replenished with incense, the musicians began a loud and joyous epithalamium, and the closely-veiled bride was led forth by two "happy ladies," followed by a long train of

maidens (called "sai sing"—"rival beauties of the bride,") their vermilion robes rich with heavy embroidery of gold and pearls scarcely concealing "the golden petals of the water-lily" (as their tiny slippers of brocaded satin are called) that, seeming all too frail to bear their weight, obliged them as they walked to bend and sway, as Chinese etiquette requires, 'like the branches of weeping willows.'

Then the attendants of Mok-ke led him up through the long rows of guests, and placed him in front of the still closely-veiled bride, who involuntarily shuddered as he approached, and drew the rich folds of her crimson crape veil more tightly around her.

The master of ceremonies then appeared, and the marriage services were completed without further delay, the master first calling to them to make the three prostrations to Heaven and to Earth; then kneel to each other touching their foreheads eight times to the "Tsa-tan," *i.e.* the crimson and gold embroidered cushions at their feet. The attendants, having in their hands two handkerchiefs of rich crape, one red, the other green, tied them together in a knot, giving the red one into the left hand of the groom, and the green one into the right hand of the bride. The marriage vows being thus uttered in silence, and ratified by the prostrations to Heaven, the ceremony ended, the bride was led to her own room, then to a private banquetting hall for the lady guests alone. And then the feasting and drinking began in good earnest with the gentlemen, who saw no more of the ladies. Towards morning, one after another of the revellers rose to depart, and ere long the brilliantly lighted rooms were vacated except by a "few select ones" who were quietly lying under the tables, or in their seats, sleeping off the fumes of wine. The attendants now entered to show the bridegroom to the nuptial chamber. He followed them through one long corridor after another, till they arrived at the kwei-kok, (apartments of the women); here the male attendants all left him, and as they retired, an old woman came forward to conduct him to the sacred precincts of the bride. As he looked through the short corridor they had just entered, and recognized, by the lights and scarlet curtains, the bridal chamber, he lifted his head and stopped a moment, saying to himself:—"What can Heaven be compared with this! Even the ninth Heaven could hardly bestow on mortals a happiness greater than mine! Earth has no more to covet. I am still young. I have strong health, a high position, unbounded wealth, a beautiful wife, and countless able and admiring friends!"

He had hardly finished this soliloquy of self-congratulation, when the lights grew dim, and he heard the clashing of sticks and spears, and the tread of heavy feet, and, by the expiring lights, he saw himself surrounded by eight or ten hideous looking old women carrying in their hands clubs and sticks and long poles of bamboo. They were clad in coarse hempen garments, their immense feet shod with dirty straw sandals, and, to his horror, wearing on their heads the official cap of executioners of the House of *Hue*. (The name of his father-in-law.) "A joke," he muttered, rather dubiously, "to keep me from entering the bridal chamber." I will soon show them who I am; and essaying to take one of the clubs from the hand of the nearest virago, was suddenly sprung upon by all the others, knocked and pounded, beaten and belaboured, till there seemed hardly a breath of life left in him! As he attempted to seize one, the others battered and thumped and banged him until, being no longer able to stand, he fell upon the marble pavement of the corridor, still scorning to cry for mercy to his tormentors, yet screaming "murder! help!" hoping for rescue from some other quarter; but, as all the members of the house knew what was going on, no help came, the courage of the late resplendent bridegroom began to quail before these merciless old women, who still continued to beat him and even stamp on him with their dirty sandals, as he lay helpless on the pavement. A conspiracy, he now thought, as no help came, the gods are punishing me for drowning my former wife!

"Mercy" cried he at last to the old hags, "Mercy! I have sinned, but spare my life!" As he continued crying thus: a faint sweet voice was heard re-echoing, "Spare! O spare an ungrateful husband; lead him hither." At these words they ceased to beat him, and four of the old women stooping down, two on each side, took him by the ears, pulled him up, and dragged him, scarcely able to walk from the blows and bruises he had received, into the bridal chamber, the door of which was already open. Too indignant to see anything distinctly, he exclaimed in angry tones to the waiting bride:—"What sin have I committed that I am *thus* escorted to your presence? It was not thus I was received and treated by my 'late lamented life!' (his former wife.) "No!" said a low sweet voice, and how did you dispose of your late life?" As these words fell upon his ears he was struck with their familiar tones, and for the first time looked earnestly at the face of his bride. He was for an instant delighted with her surpassing beauty, so gracefully set off by the rich bridal robes that she had not yet laid aside;

but as she raised her eyes to him with a full look of recognition, fear and terror seized him, his head reeled "and he fell at her feet exclaiming, "A spirit! A ghost! O shade of my lost wife!" The old women who still stood round the open door, were greatly amused and enjoyed his discomfiture, setting up a loud laugh and humming snatches of old songs. Just then the father of the bride, considering the punishment of his son-in-law sufficient for the time, entered the room; the stately bridegroom still grovelling, at the feet of his bride, saying with shame, indignation, fright and pain, that he was tormented by spirits! "Calm yourself, my son," said the compassionate father, "this lady is not a spirit, but my own beloved and adopted daughter, by my own hand rescued from drowning as she was thrown into the water by a ruthless husband! You may remember some incidents in her life, as she was saved from a watery grave, just as your boats and retinue were leaving Kiang-pé, *en route* for this place!" Mok-ke now only thought of his crimes; of that foul murder of his innocent wife, of which he was now convinced the kindly old man, high-ruler and criminal judge before him, was fully cognizant. Visions of chains, prisons, torture and an ignominious death, filled his mind with horror, remorse and despair! With a faint cry for mercy, he crawled to the feet of his accuser and judge.

"There is no crime so great," said the father that may not be forgiven; but this crime was not against me, but your lawful wife: if she forgives you I am satisfied." Then turning to his daughter (whom he had previously instructed what to say) he listened, as she thus addressed her husband in a voice of as much sternness as her gentle nature could assume, "Man without a conscience! You who in the pride of learning have made yourself a criminal and ungrateful husband! Do you remember what a great scholar of the Han Dynasty said to the Emperor when His Majesty wished to reward some important service he had rendered the state by giving him a noble lady in marriage? He modestly refused, saying with all humility. 'Sire, I have a good wife in my straw-thatched hovel that I would not put away or leave, even for a noble lady given by your Majesty!' Empty-handed, and without presents or fortune you came to my father's house to claim me as your bride! I need not repeat how you were received and treated, or that I made your wishes and ambition my own, and lived only to make you happy, and to see you rise from one high post to another in the government of the Empire! And was my only reward for this, to be hurled remorsefully into the deep waters and be

forgotten while your rapid orders were that the boats should move on, as I perished without a hand or heart to rescue me! Only high Heaven had pity upon me, as the tide wafted me near the boats of the generous mandarin who saved me from death and adopted me as his daughter, and has now a second time given me to your care: and now, as his daughter, I am willing to be your wife, forgetting the past, burying it deep in the waters from which I was so miraculously saved. O ungrateful man! how ungrateful!" she sorrowfully exclaimed and burst into tears! The husband, feeling that she was really sincere, began to take courage, believing that with such love and self devotion, his life was at least secure, his heart softened, and he wept tears of real remorse and repentance, and at last said to his wife:—"Can you forgive such ingratitude and crime?" The father who was still in the room, seeing that Mok-ke was really penitent, approached his daughter and said, "Enough! my child, forgive the past, and let a happy present and glad future make you soon forget it." Then turning to his son, he said, "Blame not others for your own foolish pride: on your head has fallen the punishment! Let the past be forgotten, the present and the future are yours!" He then left the room, telling his daughter that he would call her mother to say good-night to her. She soon entered and with kind and gentle words exhorted the young couple to be reconciled to each other. Nor was her advice in vain, and giving them a mother's benediction, she withdrew to her own apartments.

The next day the bridal feasting went on as usual, with relays of guests and yet more pomp and ceremony. Mok-ke was late in making his appearance, but amid the general hilarity and merry-making his absence was hardly noticed; though another slight reminder of the past was given to him, as the father, seeking the opportunity when he was comparatively alone, beckoned him into a side apartment, where to his great astonishment, he saw all the magnificent betrothal presents that he had sent to his daughter. The father pointing to them scornfully said, "Take these away! It is not lawful for a fiancée to receive two sets of bridal presents from the same person." Mok-ke spoke not, nor moved, and the Fu-t'ai continued, "Your former father-in-law, was, you considered, below you in position, though a man of real worth and possessed of immense wealth. It is possible that even the position of your present father-in-law may not be equal to your ambition, and my daughter may be again thrown into water or fire that you may rise a little higher!" Mok-ke, listened in silence, his face

growing paler and paler with shame and remorse. At last he knelt before his just accuser and judge, crying for mercy and forgiveness, saying "I have sinned—grievously sinned. O forgive; and my whole life shall be devoted to yourself and daughter." "Rise!" said the generous and kind mandarin, "go to your duties as usual; be happy and forget the past except to learn to profit by your own experience." He then left the room, and Mok-ke walked thoughtfully to the apartments of his wife, where he was now received with a welcome smile of loving confidence; and he said to her, "My life shall henceforth be devoted to your happiness and that of our noble and generous parents."

The feasting continued for a number of days, and Mok-ke joined in the festivities as his position and the custom of the country required, but a change had passed over him, and his real joy was with his patient forgiving wife.

The guests at last reluctantly departed, each wishing him a thousand years of increasing felicity, most of them envying his good fortune; and all, equally ignorant of the events recorded in our story, as no word, or hint even, had transpired of what had passed in the inner apartments during the continuance of the feast, fancied that Heaven had never blessed so fortunate an union. And fortunate it proved. As years passed on and nothing adverse occurred to mar their happiness, their home was still with the noble and unselfish Fu-t'ai who had done so much for both, and who had promised to leave his large fortune to his son-in-law if he proved filial and deserving of such a magnificent gift. He had ever before him the lovely and dutiful example of his wife, who treated her adopted mother and father with the most affectionate reverence and devotion. He was much touched by this, and also that she never spoke to him of her family or of her own father who still lived in Hangchow. One day he asked her if she would like to see him, and if he should ask him to pay them a visit? Tears of grateful pleasure filled her eyes, as she thanked him for his kind consideration of her wishes. An invitation was soon sent to the old man, who being greatly surprised as well as pleased, made all haste to obey the summons. He was received by the Fu-t'ai and all his family as an honored guest, and extended his visit to some months, returning to his home proud and happy in the affectionate regards bestowed upon him by his children. After some years the Fu-t'ai died, leaving, as he had promised, his immense fortune to Mok-ke who now retired from public life not only for the three years mourning required by law, but for the remainder of his days. His household was enlivened by dutiful sons

and lovely daughters. The cheerful gladness of each member of the family, their entire unanimity and well-known affection, the courteous and generous hospitality extended to friends, won for them the names of "Heaven's Favorites" and the "Happy ones."

And thus for years, with no cloud of sorrow upon their even path, their peaceful uneventful lives passed on in the calm content that "folly might mistake for want of joy."

At fifty years of age Mok-ke was seized by a dangerous illness which his physicians pronounced mortal. He called his wife to his bedside and said to her:—I have had a vision. A 'shin' (*i.e.* a spirit) has appeared to me, to tell me that 'my years are cut short on account of my great sin in attempting to drown you, the best and most deserving of wives: that this was a most unrighteous deed, setting at nought the five relations and the ordinary duties of humanity, which as a scholar I ought to have been careful to observe; and because I did not Heaven was displeased and cut off twelve years of my life, and also forbid that I should ever be promoted to high office: that you, on account of your obedience, were preserved from death, and for your patience and devotion my punishment was commuted and I have seen many years of happiness.' I then awoke, and trembling with shame and remorse for all my folly and all my crimes, exclaimed, 'Heaven is just!' This sickness is unto death. I shall go forth in the land of the living no more! and by my example, let all men know that the lifting up of the heart in pride, also its least movement of thought, is known to Heaven to whom nothing is secret, and where recompence is ever just." He then closed his eyes, to open them no more upon the scenes of time.

L. M. F.

A small Christmas incident.

"Omédetta! danna san! Omédetta!"

The speaker was a little fellow, about eight or nine years old, the nephew of my house-boy. The locality was a wooden Japanese-built bungalow in Yokohama. The time was Christmas-day 186—.

"Omédetta! danna san!"

Cheery little dumpling! what can you mean by that musical-sounding word? The happy smiling face and gleaming eye are sufficient to show that it is something pleasant. But what? "Well Chesai," I reply—"and what's omédetta?"

"Omédetta! danna san." And his ruddy cheeks spread into a broad grin like a jolly full moon; and his eyes formed two sparkling great round O's.

"Yes, I know—but what's that?"

I knew a little Japanese, precious little. I had been in the country four or five months, and one of the first things I did was to engage a man to teach me Japanese, on a system of reciprocity. I was to teach my teacher English, in return for his instruction of me in Japanese. I very soon found that he got the lion's share of the teaching; and he made pretty good progress, whilst I just learnt a few of the simplest and most common words; and a few sentences so politely expressed, that when I used them, common folk could not at first comprehend them; and when they did perceive that I was using the most polished expressions, commonly used by the highest or most learned of their countrymen, they only laughed. At all events I had never got the length of "Omédetta," and my little visitor had not got the length of a single word in English, except "es" for yes, so he could not explain it. Until his uncle came in, therefore, I had to be satisfied to wait, and to read in his face that it was something very good.

By and by, the uncle entered. He was a fine fellow called Torio, and, with a man whose name I forget, but who officiated as cook, *did* for me. The two formed my whole household; and very pleasant it was. The servant's quarters were sufficiently extensive to allow of each having a room to himself, besides giving accommodation to a number of friends who were everlastingly about the place; and whose laughter reached my ears, all day long, from earliest morn to late at night. I learnt to think the Japanese the merriest, lightest-hearted people I had ever even conceived, and when I look back to those days and think of what the people were, and see what they have become in the open ports now, I am sometimes inclined to think that foreigners have not altogether improved them socially.

"Torio," I said when the boy came in, "here's your little chap knocking his forehead on the mats, and smiling from ear to ear, and using some language I don't understand. What does he say?"

The little fellow bobbed down again, and again looked out of his two round O's, and uttered his "Omédetta."

"Happy New Year!" said Torio. "He's wishing master a happy new year!"

"Thank you! but this is not the new year. This is Christmas-day. Do you know what that is?"

THE FAR EAST.



A CHINESE NUN.

"Yes, I know, 'Kuristan,' a kind of conjurer. Shebaia-no hito!"

"Good heavens! No!" I replied, proud at that time that I knew sufficient of his 'beautiful language,' to understand that he spoke of a theatre man or actor, though I perhaps should blush now were a Japanese to address me in the same kind of 'pidgin.' "No, a Christian isn't a conjurer—quite different. And, as well as I could, I told him what Christmas-day really is, and what Christians really a—should be.

"Oh!" he remarked on listening to my explanation. "Japanese always think Kuristan has something to do with conjuring."

At length I understood that the word my juvenile visitor had used, was one of congratulation; and is that uttered by Japanese on paying visits of felicitation, more particularly those of the New Year.

"All right, Chesai! now I know all about it, let's see if cannot find something to make you happy, since you are so early and so eager to make me so; and so I called for cake, and there was none; biscuits, all finished; oranges, no, all gone! Well, what was to be done? "Suppose I give you a dollar, what will you do with it?"

I think he understood, for those full moon chops did shine and distend themselves so merrily; and those two great orbs of eyes, did say o-o-oh-h-h! as plainly as ever youngster's oral organ did when it was necessary to give vocal utterance to a note of admiration. But he could not speak intelligibly to me in reply. So I put my hand into my pocket, and transferred the cumbrous coin from my possession to his, and was not long before I had ocular demonstration of the use he would put it to. And what d'ye think it was? In about an hour he returned, laden with a beautiful box of sweetmeat—I forget the name—such as is only procurable in Japan, a large basket of oranges, and a box of eggs; and these he brought to me, each with a peculiarly folded piece of paper, denoting that they were presents, for me. These he brought into my scantily furnished sitting-room, and his face beamed all over with happiness, and his eyes gleamed more orbicularly than ever, as he placed them on the table, and then went down on his knees and bowed his forehead to the mats, and again presented his "omédetta" accompanied by his gifts. How proud the little fellow was! How touched was I!

"Why, Chesai,"—I always called him Chesai, it is an adjective signifying small, and was one of the few words I had then mastered. "Why, Chesai! surely you haven't spent that dollar in buying these presents for me? Haven't you bought anything for yourself."

His uncle came in at the instant, and explained. The moment the child had got the money, he ran into his uncle's room, shewed him the coin, and asked permission to go away and get something to present to me. The permission was granted; but the uncle told him he must buy something for himself, or I should be angry. And the little man had bought a kite like a hawk, costing perhaps ten cents for himself, and all the rest he had laid out upon me. What could I do—say—feel? I had loved the Japanese people from the day I landed. How did my heart expand towards them from this, the experience of their simple-hearted generosity, exhibited even in a child, on the morning of my first Christmas-day in Japan!

—o—

The Tragic Story of Kiku and Hui.

CHAPTER I.

IN one of the judgment-halls of Yedo, two officers are seated. Before them kneels a female prisoner, whose looks, in spite of the emaciation which a month's incarceration has wrought upon her, are not wanting in comeliness. Indeed, notwithstanding her prison garb, and a certain expression of pain, there is a calm beauty in her face which might move to pity the sternest beholder, were it not for the proud scowl of defiance and scorn which she assumes when addressed by the judges; and which, though calculated to awaken a certain kind of admiration, quite disperses anything like compassion. She cannot be more than seventeen or eighteen years of age; but although young in years she is old in crime. This is not the first time that she has appeared in a criminal court; but her guilt is now of a very much deeper dye than any of the offences she may have previously committed. Her name is Kiku, and she is the daughter of Kitaro, a daring robber and murderer, who was executed some years previous to the beginning of this story, together with his wife and two sons; Kiku being the only one of the family spared, and that only through the pity of one of the judges, who was moved by her youth and beauty, and who caused her to be set at liberty directly after the execution of her parents and brothers.

It was an unhappy fate; for what hope was there before her—a girl of twelve years of age—the child of executed criminals—without friends and without resources? She knew no means of living but by following on a small scale the life her father had led before her. All the education she had ever received was in the arts of

stealing and deceit; and this she endeavoured to turn to account, undeterred by the terrible fate of her unhappy parents. She was detected, tried, and sentenced to a year's imprisonment; but on the expiry of the term she again rendered herself amenable to the law, and this time was imprisoned for three years. During her incarceration she had grown to womanhood, and her beauty made such an impression on the gaoler, that he asked his wife to interest herself to find her some respectable home, where she would not be likely to fall back into her old ways. The good woman spoke to the wife of the proprietor of a large silk shop, with whom she herself had formerly lived as a servant. O Kiku-san was thus taken into this household, well fed, well clothed, and well cared for; and she ought to have been happy and beyond the reach of temptation.

It happened, however, that one of the shopmen, named Yemi, was young and good-looking, and accomplished in the arts of fascination. She saw and admired his handsome face, and gay and happy manners. She perceived too that he had always the means of indulging in any amusements he fancied; and he, with all the vanity of youth, was not slow to discover that the maiden loved him. He encouraged it; made her frequent presents, and seemed willing to lavish money upon her. The time came, however, when a discovery was made that Yemi was an unfaithful servant—that he systematically robbed his master; and, as there was no doubt of his guilt, he was handed over to the judges, who sentenced him to fifteen years' imprisonment in Uki-no-shima, a rocky island some distance from the mainland, used at that time as a penal settlement for long-sentence prisoners. A junk left Yedo once a year, in the beginning of summer, with the unfortunates who were ordered thither, and this was the only communication with the mainland from year's end to year's end; the danger of approaching it preventing any other boats ever touching at the rock-girt island.

O Kiku-san, on learning the fate of Yemi became half mad with rage, and at last determined to commit some crime for which she also might be transported, in hopes of sharing his imprisonment. That night she watched until her master slept, when she softly approached his bed and stabbed him with a short sword. She then set fire to the house, raised the cry of "murder" and of "fire;" and managed so successfully that she might have escaped detection, for no suspicion seemed to fall upon her. But the next morning, regardless of the extreme consequences that were likely to follow so heinous

a crime, she went and gave herself up, accusing herself of both crimes; and it is for this that we now find her kneeling before her judges to receive the sentence due to her offence. Her sentence was all prepared and written out in large bold characters, thus:—

"KIKU, you were a domestic in the household of Ishimal Takenoski, and were kindly treated by himself and all his family; yet without any reason you cruelly murdered him as he slept, by stabbing and cutting him with a short sword. You further set fire to your master's house in order to escape detection; but you confessed your crime and gave to the officers of justice proofs of your wickedness. You are therefore sentenced to be crucified at the execution ground of Sudzua-mura."

The sentence having been read to her she was raised from her knees and hurried into the cell from whence she had been brought. The warrant was forwarded to the keeper of the gaol, with orders to see the sentence carried into effect on the next morning but one, with an order for the ordinary payment of seven and a half rio to the Shogun—that sum being always paid to the Yedo chief, on the execution of any criminal.

It but rarely happens that plans, however well laid, are so fortunately carried out as were those of O Kiku-san. The annual junk was about to sail on the next morning; and the officer in charge of the gaol had to see that all the prisoners who were sentenced to transportation were placed on board of her. Touched with pity for O Kiku, he determined to put her on board with the rest, as he knew very well that no further questions would be asked, and that he could report her execution to their satisfaction and his own safety. The next morning, when she should have been led out to execution, she was far away at sea, out of sight of the mainland; to which, as it proved, she was never to return.

CHAPTER II.

The governor of the island of Uki-no-shima sat brooding in his house. He had been much struck with the beauty of one of the female prisoners who had been lately landed, and was thinking how to secure her as an inmate of his own household. His own wife and family were in Yedo, and he had not seen them for nearly three years, and on the island there were none but prisoners, with the exception of a few soldiers and two subordinate officers who lived at separate stations far apart, each in charge of such prisoners as were committed to their care.

His life therefore was sufficiently dull ; little better indeed than a freer kind of imprisonment ; and it is not to be wondered at that he saw the arrival and departure of the solitary annual junk with feelings of sadness.

It was customary to distribute the prisoners by lot to the respective stations ; and this plan having been now adopted, Kiku had fallen to one of the out-stations. It would have been quite within his power to have ordered her or any other prisoner to remain at his head-quarters ; but this power he did not like to put in force in this case, lest it should call upon him the laughter of his subordinates ; and laughter and ridicule are just the weapons a Japanese most dreads.

Whilst thus brooding, his *kerai* and most faithful attendant entered, and to him he addressed himself :—

“Kino, did you observe among the female prisoners one of unusual beauty?”

“Yes, Sir ; and I enquired who she was, and the nature of her crime. But I could get no information from the keepers who accompanied the gang. It seems that she was hurried on board at the last moment ; no particulars were given with her ; and no questions respecting her were answered. I have looked at her several times, as she moves among the other females, and though when in repose there is a singular softness and pensiveness in her expression, it yields to one of splendid defiance the instant she sees that she is observed.”

“Well ; it matters not what her crime may have been. We know it must have been no light one, or she would not be here. She is drafted for one of the other stations ; but, mark me : I wish her to remain with me ; and I will do my best to reclaim her. You will therefore go, and use such means as you can, short of appealing to me, or calling upon me to exercise my authority, to have her transferred from the station to which she has been allotted, to this head station. You are not to allow me to appear in the matter.”

Kino bowed his head to the mats, and retired to execute his master's command. After the lapse of some time he returned, to tell of his success, adding however, the expression of a hope that the governor would not receive her into his house.

“Sir,” he said, with great anxiety depicted on his countenance, “I have now learnt from the head keeper the real nature of her crime ; and I find that she is a condemned murderess, and that she ought to have been executed on the very morning after the day of her departure, for kill-

ing her master and setting fire to his house to escape detection.”

“Never mind,” replied the governor. “She will have no temptation to do anything of the kind here ; and I will try and lead her to better things. The deputy-governor at the station to which she fell, is a severe and cruel man, and her life under his charge would be so burdensome that perhaps she would commit further crime. Here she will have the opportunity of amendment.”

“Sir, I am your servant, and it is for me not to question or advise, but to obey. Yet I would that you would reconsider the matter.”

“Yes, good Kino. I know you may be right, and that your intentions are good ; but I am solitary here, and it will interest me and amuse me to devote myself to her so long as I am doomed to remain on the island.

The maiden respecting whom this colloquy between the governor and his servant took place, was of course O Kiku-san ; and the news of the fate that awaited her, and that she was to become an inmate of the governor's house, was received by her with a degree of pleasure, which will be the better understood when it is told that her lover, Yeni, was also allotted to this station ; and her position would facilitate her seeing him from time to time. She was thus received by her master in the most kind and gentle manner, and made to feel as little as possible the unhappy state of captivity in which she really was. She had a large amount of liberty accorded to her, and had no difficulty in communicating with Yeni. She recognised the great privileges she enjoyed by her position with her good master, and studied to exercise to the utmost all the blandishments at her command, in order to captivate him, and make him amenable to her will ; and such was her success, that his own true wife could not receive greater confidence, or be more entirely the mistress, not only of his regard, but of his establishment. It may well be understood, therefore, that it was not long before Yeni was a servant in the household, and it was easy for the lovers to communicate at will.

CHAPTER III.

The opportunities they now possessed for frequent interviews were availed of by both to plan a scheme of escape from the island. It was not possible, however, to carry it out by themselves, and it was questionable how far it was safe to take any other prisoner into their confidence, as, though all would be but too glad to get away from the hopeless captivity, if any plot having that end in view were discovered, it

would end in the decapitation of the offenders, or their being cast into the sea, as some had previously been. Constantly, therefore, Yeni sounded one of the guards, who shared his quarters, and with whom he was brought in closer contact than with any others, and in him he found a coadjutor so wary and so eager that he was glad to have him as an accomplice. Yeni consulted with O Kiku-san, and on one or two occasions she met the two male conspirators at night, at about half a mile from the house. To effect this she was wont to ply the governor with saki so that he should sleep heavily; and then hurriedly, but softly, to join Yeni, and make her way to the place of meeting. Various plans were proposed, but none seemed practicable; and they were about to abandon all hope, when one night they were startled by hearing a voice calling them to stop, and at the same time observing the bamboos parted close to them. A large, strongly-built man stood among them. He was naked with the exception of a small strip of calico round his loins; and his skin, which they afterwards found was dark and blackened by his exposure to all weathers, appeared in the moonlight to be quite black. His hair was long and hung in masses over his shoulders; and his face was covered with a quantity of coarse black hair; so that his appearance was that of a thorough savage.

Not having seen or heard him until he thus addressed them and stood in their midst, they naturally felt much alarm, and were about to take to their heels, when they were arrested by his entreaties to remain.

"Fear nothing from me," he said, "I have been listening to you for some time; and if you will obey my suggestions, I shall be able to help you. Sit still, therefore; and I will tell you my plan."

Complying with his invitation they sat down to listen to him; and he, occasionally stooping down to refresh himself from a clear spring at their feet, thus began;—

"I am Toshia; one of several who attempted to escape from the island about two years ago. We failed, as one of you is aware. All who were arrested in that attempt were put to death. I was so fortunate as to have hid myself in a cave, of the existence of which none knew, and which I only came to by chance; but finding myself safe I have made it my chief dwelling place ever since. I have very rarely ventured out of it by daylight, but as I am obliged to go abroad at night, to seek food, I have sometimes found myself unable to return to it until the following night and on such

occasions I always get as far away from the beaten tracks as possible. I was on one of my nocturnal foraging expeditions some evenings ago, when I first overheard your discussions; and I have been among these bamboos at every meeting you have held since. My chief sustenance has been shell fish, of which there are abundance on the rocks near my cave, but I have also sometimes been glad to find roots and vegetables to eke them out. My cave is only accessible at low water; the entrance is completely covered at high water; but I have managed to accumulate in it a quantity of drift-wood that has floated to its vicinity. It has furnished me with the means of raising myself from the slimy floor; and it has also always kept alive in me the hope of escape, should I ever be able by any means to obtain the means of fastening or binding them together either as a raft or boat. I am a carpenter by trade; and am therefore quite able to avail myself of any such means if they come in my way. If now, you can manage to procure me a supply of nails and a hammer and saw, we need not despair. I will make such a boat as will convey us in safety to some near island, where we can appear as shipwrecked unfortunates; and our true history will not be suspected. Tell me now, whether there is a likelihood of your being able to supply the nails and tools—and if you approve of my plan?"

They were all glad to have heard it; and O Kiku-san promised to do her utmost to aid in its accomplishment. Plans were made for the regularity of their meetings, but Kiku decided not to be present at them any more, but to confer with Yeni only, who was to find means of conveying to the stranger's cave, all that she, by her gentle and endearing influences, could manage to obtain from her kind and trusting master. Each of them, too, commenced from this time to be content with one half of the rations of each meal, putting by the other half, day by day, as provision for the voyage when the boat was ready. At night, when all these things were conveyed to the spot agreed upon, Toshia went and secured them by carrying them to his own cavern. And so it seemed that they were in a fair way at last of carrying their plot to a successful termination.

CHAPTER IV.

It is needless to follow the conspirators through all their labours. They worked cautiously and constantly, but nearly three months elapsed before the boat was finished. The provisions were in readiness, and all in order for a

THE FAR EAST.



AN-CHING, ON THE RIVER YANGTSE.

start on the first of the moonlight nights. The day arrived, and it only remained for O Kiku-san to make her escape, and accompany Yemi to the place of rendezvous. About seven o'clock in the evening, after seeming more assiduous than ever in her attentions to the governor during the day, she professed to think that he had been more dull than usual, and busied herself to rouse him by appearing more than ordinarily cheerful and gay.

"Come, oh! danna sama!" she said, "how shall I amuse you, and chase away your dullness? I have warmed your saki for you; let me pour some into your cup. It will cheer you." So saying she offered him the cup to hold whilst she filled it.

He received it as in a dream, and then returned it, saying:—

"I cannot drink alone to-night. You must keep me company. The wine seems nicer when you take it with me from the same cup."

She drunk off the wine, and filled the cup again for him; then taking her samisen, she sat down to sing and play to him, constantly filling his cup and urging him to empty it, as she sung the merriest strains she could think of. The weather outside turned out wet and gusty; and though it threatened much discomfort to the fugitives, Kiku thought it as well, as it would prevent any one being out late. She continued therefore to ply her master with saki, and sung to him his favourite song

"Is the cherry tree in blossom yet?
Or the peach tree yet in flower?"

and taking his head upon her knees, she lulled him into a sound sleep: then taking a tobacco box and covering it with a cushion, she gently moved, and placed it under his head. She now rose and went into the next room, where his swords were deposited in the rack, and taking the short one returned into the room where she had left him. Bending over him awhile, she seemed to hesitate in her fell purpose. He had been so good to her, that it was hard to injure him. Yet this was part of the plan arranged with her co-conspirators. At this moment she heard the knocking together of two sticks, which was to be the signal that she was waited for, and that the coast was clear. She hesitated no longer. Raising her arm, she plunged the sharp point of the sword with unerring stroke home into his heart, and with one convulsive throe he rolled over—dead. She gave herself no time for thought. She at once busied herself in getting a few things together that would be required by her in the boat, and appropriated all the money she could find, which was not much—for it was

a commodity of very little use on the island. While thus engaged, and when just about to depart, she was startled by a loud knocking on the shutters outside, and a cry of "Open, open! quick, quick! I have important news for the governor."

Kiku recognized the voice of the wife of one of the guards. For a single moment she quailed; but hastily recovering herself she went to the cupboard and drew forth her master's f'tong and bedding, and throwing it over him so as to cover all but the upper part of his head, and make it appear that he was very fast asleep, she placed her own pillow by the side of his, and throwing on her night gown, blew out the light and prepared to open the door. Although this took as short a time to enact as it does to relate, the impatience of the person outside was not allayed for an instant.

"Quick! quick! open! open!"

"Who are you? and what is the matter?" asked Kiku, as if just rising. "Why do you make such a noise. The governor is unwell, and fast asleep, and must not be disturbed."

"But he must!" answered the voice without. "I must see him this minute. Some of the prisoners are trying to escape from the island; and he must be roused and told at once. My husband is in league with them; and I would rather see him thrown off the cliff and killed, than that he should run this risk in an open boat." Saying which she forced back the sliding shutter and hurriedly entered.

Kiku would have thrown herself in her way and opposed her entrance, but passing her roughly by with the exclamation "Let me pass—I will see him;" she rushed into the governor's room.

"Nonsense," said O Kiku, here throwing herself between the corpse and the woman, "he shall not be disturbed. You are mad! Who would think of attempting to escape on such a night as this? And where could they get a boat? No! he shall not be roused. He is sleeping off the effects of a heavy carouse, and you could hardly waken him even if you would. So, get away; and if you have anything to say to him, come to-morrow morning. Go home! Rely upon it, you will find your husband all right when you get there."

But the woman O Taki-san was not to be put off in this manner. "I will see him," she said, giving O Kiku-san such a push as effectually to rid herself of her opposition. Stepping then, to where the governor lay, she shook him, and called to him to awake—but he showed no sign of rousing; and in the almost total darkness, she could not see the condition in which

he was. Happening, however, to pull the bedding slightly off of his neck, her fingers came in contact with the half clotted blood; and she screamed out with fear.

"Wretch" she cried, jumping at once to a correct conclusion respecting his fate; and springing upon Kiku before she could move to possess herself of the sword.—"Wretch! You have killed your master—your kind, indulgent master; and you meant to escape with the others—did you? But not now! No! Oh, it's no use your struggling! I'm stronger than two such women as you—and you need not try to get away from me." And as she spoke, she had brought Kiku to the ground, and was well nigh strangling her; when there was a sudden noise heard, and two men masked and disguised rushed into the apartment.

CHAPTER V.

Our last chapter saw the attack of the guard's wife upon O Kiku-san, and the entrance of two masked men just as the latter was on the point of being strangled. The only light in the room was that admitted by the door; for though the moon was hidden, it was near the full, and it was not absolutely dark outside. The men quickly released Kiku; who, directly she was free, seized the sword she had already used upon her master, and was rushing on O Taki-san to take an instant and sanguinary revenge, when one of the men throwing off the handkerchief that had hidden his face, exposed the features of the husband of Taki, the guard who was one of the conspirators. He had been willing to leave his wife, to escape from the virtual imprisonment which had become irksome to him; but not to see her murdered. He therefore interposed himself between Kiku and her desired prey, and received a severe, but not a dangerous, wound. The other man proved to be Yeni, who seeing that Kiku was likely to be attacked by both husband and wife, commenced to interpose in her behalf, and to force the guard out of the house. Taki, seeing this, immediately ran out of the house, screaming loudly, "Murder, murder! help, help! The governor has been murdered. Help! help!"

But O Kiku-san had recovered her presence of mind; and as the guards and servants came running towards the house, she ran and seized one of the long swords from the rack, and returning, thrust it with all her strength through Taki's husband, shouting out "Help! Help! here. This man has just murdered my master. Hasten and secure that woman, his accomplice. Help! help!"

At this instant, the foremost arrivals entered the house, and seeing the guard on the ground with the sword through him, supposed it was as Kiku said, and hastened to secure him, if in life. Kiku seizing Yeni by the arm, hustled him out saying, "After her! after her! don't let her escape! Run, seize her! Come!" And so getting him outside, and directing the attention of the thunder-stricken guards to Taki, there was such confusion, that none knew what was the real cause, or what to do. Some seized Taki; and hurried her into the house, vociferating loudly; but Kiku and Yeni, taking advantage of the *mélée*, ran off as fast as they could to the cave. There they found the remaining accomplices awaiting them; and hastily embarking, urged dispatch, as the plot was discovered, and one of the party actually detained. This was enough. In a few moments the boat with three occupants was thrust from the shore, and the sail hoisted to the breeze. The sound of voices was heard as the boat bore them away—whither they knew not. It is needless to take further note of what took place on the island. The fugitives were alone on the waste of waters unconscious of their whereabouts, or of the direction in which they were steering. They were well provided with food, such as it was; and Kiku had the little money which her master had on the island; but as they sailed on day after day helplessly, they became hopeless, and their uncertainty was almost worse, to the men, than their captivity. Kiku was the only one who preserved her spirit, and she did all she could to keep up that of her companions. But fate was against them. After knocking about for nearly a fortnight, during which time they had sighted no vessel and no land, the heavens clouded over, and the wind and sea gave symptoms of rising. Their boat had already begun to show symptoms of weakness; and if the storm with which they were threatened, should break, they felt assured of certain death. In this extremity, hope was revived by the sight of a sail on the far horizon. Reanimated by the sight, they steered in its direction, and were rejoiced to see that it was approaching them. It was one of the junks of their native country, and delightedly they hailed it and saw it round-to, to approach them. In a few minutes they stood on the deck. Their tale of misfortune and shipwreck was soon told, and listened to with breathless interest; and they were received with the greatest kindness.

The junk was bound to one of the islands, but would return without a day's delay, and they would be taken to Japan, and restored to their families.

THE FAR EAST.



BRIDGE AND CREEK AT HONGKEW.

"But whither are you bound?" asked Kiku; who now began to feel suspicious—at seeing many persons on board, who had the appearance of prisoners.

"To Uki-no-shima!" was the reply. "This is the annual junk that leaves Yedo with prisoners for that penal settlement. But we shall land them quickly, and return at once."

The despair that she felt at hearing these words, she did not allow herself to betray by any outward emotion. That evening she sat by Yeni, and found that he had made the same discovery.

"Yeni!" said the impulsive girl, "there remains but one resource for us. We must die together—for we cannot allow ourselves to fall into the hands of our enemies on that island."

"What can we do?" was his response.

"We can die as Japanese lovers should die. We can bind ourselves together with my obi, (girdle) and sink together beneath the waves."

It was indeed the only alternative. A violent death on the island, each suffering in sight of the other; or a watery grave, which if shared together was at least peaceful and probably painless; and it would be attended by the halo that ever attends the death of two fond lovers thus ending their lives in each other's arms. It was distasteful to Yeni—for he was a coward; but, as the island hove in sight, he felt it was the easier death to meet; and that evening, as the junk rode at anchor off the rocky isle, the two bound themselves as had been proposed, and clasping each other in their last, their long, embrace, they took the opportunity of getting to a distance from all others—dropped into the water, and were no more seen. They were observed by some to go over the ship's side; and the splash was heard as they fell into the sea. But though the story of their sad fate is told, they shall never more be discovered, until the sea shall give up her dead.

H. J. B.

THE ILLUSTRATIONS.

The Residence of Chu Fu-tsze.

Near Kiukiang, or the River Yangtsze, is a spot among the hills, which must possess an interest to all who become acquainted with the history of China, and with the lives of its great sages. Confucius and Mencius lived more than five centuries before Christ, and from time to

time there were other men of vast intellect, well entitled to be called sages; but it was the twelfth century after Christ that gave to the nation the greatest of their philosophical successors. It is probable that Chu Fu-tsze deserves almost, if not quite, as much praise, as Confucius himself; for not only did he have the works of the great master printed and largely distributed, with his own commentary upon them, but he wrote and published several important works; besides living a life of labour in the cause of learning and good government.

He was born A.D. 1130, his father being an officer of some eminence and an excellent scholar. He very early gave evidence of the spirit of enquiry and study that were in him; and it was observed that when his schoolfellows were at play, he generally went off by himself to work out his problems. At the age of eighteen he took his first degree; and was appointed assistant magistrate at a place called Tung-an in the Amoy district, when he was twenty-one. In the execution of his duties he was indefatigable, and was soon recognised as a great enemy of abuses. We are told:—

The duties of every *ya-mên* official, from the first secretary to the lowest underling, were written up on the office doors. He visited the schools and promoted the cleverest pupils without bribe or partiality. He built colleges and founded libraries. Such zeal for the public good could not be hidden, and his opportunity soon came. The Emperor Hia tsung on his accession issued an invitation to both officers and people to send in faithful representations of the state of the realm. Chu-tsze forwarded three celebrated memorials, directed against the prominent abuses of the time, and suggesting remedies. In the first he explained that the need of the empire was a return to an intelligent study of the classics. The works of the great sages should not be learned by rote, but consulted as practical guides. The second denounced the conduct of the Prime Minister who had made a shameful 'treaty' of peace with the Mongols. And the third pointed to the mischief wrought by the two eunuchs Tsang and Lung, who stood between the sovereign and the people. These bold words gave the philosopher the character of an honest man, but produced no effect. We next find him on two occasions helping the sufferers in time of famine. A like visitation to that one which, while we are writing, is devastating the northern provinces of the empire, lighted on the southern regions in Chu-tsze's day, and, as now so then, the resources of the country were utterly unequal to meet the stress of the calamity. 'A long agony,' like that now prevailing in Southern India, was the result. Chu-tsze procured large quantities of rice from the public stores by a loan, and had it distributed amongst the poor. Then when the people brought in grain to replace the same, the officers in charge, having had private orders from Chu-tsze, who himself had been engaged

to be security, allowed them to retain it for their own use. These are the acts which endear a magistrate to orientals, and which establish a reputation in the hearts of generations. The scholar and the bookman revere the sages for his commentary on the Four Books, and his dissertations on the older classics; but the people, after seven centuries, still think of him as the upright and compassionate ruler who pitied the poor and dealt his bread to the hungry. Even in the most degenerate days of China devotion to literature is sure to lead to promotion, and Chu-tsze was made governor of Nanch'ang. Here he spent the happiest years of his life. About seven miles distant from Nanch'angfoo is a secluded valley known as 'the Vale of the White Deer.' Here, embosomed in venerable trees on the banks of a babbling rivulet, stands the college founded by the sage. A tree, planted by his hand, is shown to the learned, who make pilgrimage from east, west, north, and south to do honour to the memory of the august teacher; and though the squalid buildings, the plastered walls, and the dilapidated roof, may excite the sneer of a student fresh from the splendours of Oxford, it is impossible to view without interest and emotion the oldest collegiate foundation in the world, or to think meanly of a people who thus reverence from generation to generation the memory of learning and virtue.—(*Edinburgh Review.*)

Our illustration presents the edifice here mentioned, and is thus well entitled to a place in our journal. It is still used for educational purposes.

Sledges used on the Northern Rivers, in Winter.

For three months in the year the water-courses in the north of China are completely closed against navigation by ice. Sledges are then resorted to both for passenger and goods traffic; and as the rivers and canals are very numerous and extensive they form better roadways than exists on land so long as the ice lasts.

The Pekingese Car,

As depicted in the photograph, is very common in the capital; and very uncomfortable. They are no better than covered "oblong boxes fastened to an axle, and cushioned to alleviate the jolting, and drawn by one horse. Passengers generally get in at the front, where the driver sits, close to the horse. It is curious that though the roads are very rough so that the Chinese themselves say it is torture to ride in them, and though they have long seen the application of springs to foreign carriages, and

must have recognised the comfort of them, they have never adopted them; content to go on still on the old jolty, jog-trot way that their fathers have gone before them.

The two preceding pictures are by Mr. Thomas Child, of Peking, who has many hundreds of views and figures taken in the north.

A Pekingese Lady.

This picture was taken by a Chinese photographer, and is of interest as shewing the costume of the capital. It is in many respects different from that of the other portions of the empire; in fact, although generally the fashions are much as they have been for centuries, yet every province has its peculiarities, either of dress or coif, which distinguishes its people wherever they may be.

A Chinese Nun.

As a contrast to the last, a picture is given of a nun. They are quite commonly seen in the streets, and any one unacquainted with the facts would take them for men. Their looks certainly do not betoken much asceticism. For what reason we cannot say, but the nun in the picture, objected to having her feet pictured, though they were the ordinary full grown feet, not compressed. She resolutely tucked them under as she sat or rather squatted on the chair; yet the vanity of the "craythur" was shown in her insisting on having the invariable table and flower stand at her side.

An-ching, on the Yangtsze.

A walled town, just above the open port of Wuhu, on the river Yangtsze, for some time in the possession of the rebels during the days of Taepingdom.

Iron Bridge at Hongkew.

This bridge is built over a creek at Hongkew, the old American settlement at Shanghai, and is one of many of very substantial construction under the charge of the municipality.

Advertisement.

VIEWS OF PEKING AND ITS VICINITY.

TAKEN BY.

MR. THOMAS. CHILD.

VIEWS IN "WAN SHOU SHAN" (part of the Summer Palace).

- 1—Front General View S. side.
- 2—View from Lake "
- 3—Temple of Universal fragrance.
- 4—do do do End view.
- 5—Six-sided pagoda.
- 6—Small bridge.
- 7—Dell and Temple.
- 8—N. W. View.
- 9—N. E. "
- 10—Porcelain Pagoda.
- 11—Bridge and Arches.
- 12—Bronze Temple.
- 13—Stone Junk.
- 14—Pagoda Bridge.
- 15—17 Arch Marble Bridge.
- 16—Camel back do
- 17—Bronze Lions.
- 18— " Cow.
- 19—Bridge and ruins.

VIEWS IN "YU CHUAN SHAN"—"Jade spring hill" also part of the Summer Palace, 2 miles from Wan Shou Shan.

- 30—Water Dragon Temple and Pagoda.
- 31— " " "
- 32—Marble Pagoda.
- 33— " " Base of
- 34— " Sculpture S.E.
- 35— " " S.W.
- 36—Porcelain Pagoda.
- 37—Temple and "
- 38— " Porcelain Pagoda.
- 39—"Yu chuan" The Jade spring.
- 40—Cave of the Gods.
- 51—View in the grounds.

FROM THE PEKING OBSERVATORY.

- 46—Front from below.
- 47—View from City wall.
- 48—Bronze Armillary sphere.
- 49—Bronze Astrolabe.
- 50— " Globe S.E.
- 51— " " "
- 52— " " N.E.
- 53—General View of all at top.
- 54—Bronze Armillary sphere, top.

FROM THE CITY WALL.

- 56—Examination Hall No. 1.
 - 57—do do No. 2, Summer.
 - 58—Head of Grand Canal N.E. corner of city wall.
 - 59—Ha-ta-men (Great Street from City gate).
 - 60—Chen-men (Front gate.)
 - 61— " (house on top of)
 - 62—Ta-ching men "Emperor's gate"
 - 63—Nan Sang "Portuguese Cathedral."
- IN IMPERIAL CITY.
- 71—Coal Hill, S.E. view.
 - 72—S.W. View of Coal Hill, moat, and corner of forbidden city.
 - 73—Ta Kow tien, the worship in the temple is the same as in the temple of Heaven.
 - 75—Marble Bridge.
 - 76 N.E. from do Palace grounds.
 - 77 N. " "

- 86 Yellow temple—Lama temple.
- 87 Incense burner.
- 88 Marble monument, front.
- 89 " " side.
- 90 " " pilau.
- 91 " " details of
- 94 Mongol encampment.
- 95 " " small.

IN TEMPLE OF HEAVEN.

- 96 Covered altar.
- 97 " " "
- 98 " " View looking north.
- 99 Altar of Heaven.
- 100 " " Details.
- 101 " " and Pilau.
- 102 Gate of South temple.
- 103 Sacrificial furnace.
- 104 Well and slaughter house.
- 111 Great Bell Temple.
- 116 Pali chuang pagoda.
- 117 " " and Temple.
- 118 " " front of "
- 119 White pines.
- 121 Confucian Temple.
- 122 Entrance with stone drum.
- 123 Hall of Classics.
- 127 Marble Pond.
- 128 Pilau.
- 129 Tablet house.
- 131 In Hunting Park. } Shung yun
- 132 Fish pond in " } "
- 133 Pagoda in " } Shung shan
- 136 Ju Yuen Sue (Temple).

NANKOW PASS ON WAY TO GREAT WALL.

- 141 Great Wall.
- 142 " with gate.
- 143 View in Pass.
- 144 " Great Wall in the Pass.
- 145 Great Wall; top of Pass (Pataling).
- 150 Ancient Arch (Che Yuan quan).
- 146 " Mongol Wall Watch tower north of Peking.
- 147 Ancient Mongol wall Tablet by Emperor Kiulung.
- 148 Ancient Mongol Wall and Barbican.
- 193 Ancient Yen remains of Walls S.W. of Peking.
- 153 Marble Pilau.

MING TOMBS.

- 154 Avenue of Stone animals.
- 155 " " Men.
- 156 Entrance to Yung lo's tomb.
- 157 Yung lo Hall.
- 158 " tomb.
- 159 Tang shan.
- 160 Hot spring.
- 161 View in grounds.
- 162 " " Island Post.
- 163 " " "
- 166 Senping Tai (Summer residence of foreigners of Peking).
- 167 Chang Aim Sai with cemetery.
- 168 Shi Ching shan.
- 171 Peking Cart.
- 172 Mule litter.
- 173 Sledge on ice.
- 174 Barrow with 1 Ton 5 cwt of Coals brought 14 miles in 4 hours with 3 men and 1 donkey.
- 175 House of little Ease.
- 276 Ta feah Sui.
- 178 Nestorian tablet.

- 179 Chinese group.
- 180 Audience 1873.
- 181 Student's Quarters. British Legation.
- 182 Gate in French Legation with Chinese.
- 183 Gate in French Legation.
- 184 Great Lama and attendant.
- 185 Butcher's shop.
- 186 Lu Kuo Chow No. 1
- 187 " " " 2
- 188 " " from top.
- 189 " " looking N.
- 190 Cloudy Waters Cavern Entrance.
- 191 " Gorge and steps.
- 192 " Gorge.

VIEW IN ENGLISH CEMETERY PEKING.

VIEWS OF AMOY AND ITS DISTRICT,

AND OF

FORMOSA, CHINESE AND ABORIGINAL;

TAKEN BY MR. EDWARDS

OF AMOY.

PANORAMAS, AMOY AND NEIGHBOURHOOD.

- 1 Amoy Island.
 - 2 Kulansoo and Amoy.
 - 3 " " island.
 - 4 " " Amoy.
 - 5 " " "
 - 6 Polam Bridge.
 - 7 Garden of E. Pye Esq.
 - 8 " of Messrs. Ellis & Co.
 - 9 Kulansoo Island.
 - 10 " and Amoy.
- SINGLE PICTURES.
- 11 Rocking Stone, Amoy.
 - 12 " "
 - 13 Fishing Smacks "
 - 14 Kulansoo—S. E. View.
 - 15 Amoy, Rock behind U.S. Consulate,
 - 16; 17, 18, 22, 41, 42, 46, 50, 51, 61, 73. Kulansoo.
 - 19 Joss house near Kangtang, Amoy.
 - 20 The foaming Cascade. Tea district.
 - 21 " "
 - 23 The Bund, Amoy.
 - 24 Kangboe, 6 miles from Amoy.
 - 25 Custom House and Foreign Hongs.
 - 26 Joss house at Peh Tah.
 - 27 Light house at Tsingtsoo.
 - 28 Interior of Buiying ground.
 - 29 Tai Kong and Kokchio mountains.
 - 30 Red cliffs, above Kangtang bridge.
 - 38 Kulansoo, German Consulate.
 - 39 Carved model Joss House.
 - 43 View.
 - 44 Rock called Wellington's nose.
 - 45 Group on "Fei Hoo."
 - 47 Emuy Kang " Amoy.
 - 48, 58, 59, 68, 69, 70, Amoy.
 - 53 Group on H.M.S. Elk.
 - 54 Residence of Mr. Macgowan, Kulansoo.
 - 55 Officers G. N. Telegraph.
 - 56 Kulansoo and Amoy.
 - 57 Lucky rocks on beach at Kulansoo.
 - 60 Lampotoh Joss house.
 - 62 Rocking Stone, Amoy.

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